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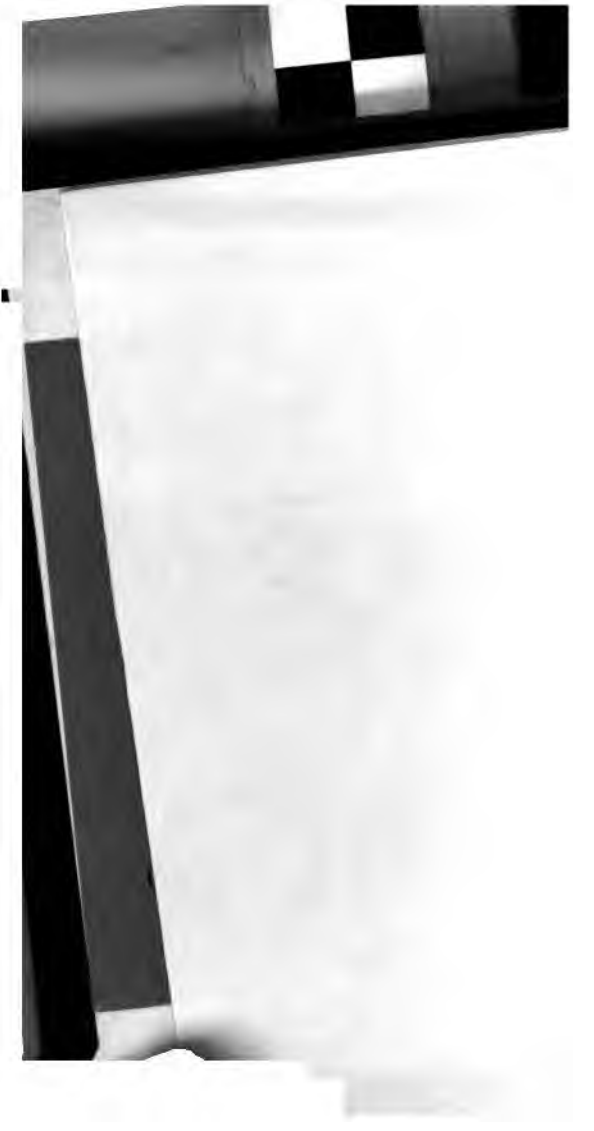

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Respectfully

R. L. Stratton

MIRROR

OF

WITHDRAWN

,VINISTIC FANATICISM,

OR

JEDEDIAH BURCHARD & Co.

A PROTRACTED MEETING OF TWENTY-SIX DAYS

IN WOODSTOCK, VERMONT.

BY RUSSELL STREETER.

ke up all of them in their angle, they catch them in their net,
: them in their drag: therefore they rejoice and are glad.
Hab. i. 15.

Second Edition.

WOODSTOCK:
PUBLISHED BY NAHUM HASKELL.
1835.

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1835a
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Entered according to Act of Congre
BY RUSSELL STRE
in the Clerk's Office of the Distric

POWER PRESS—C. E. S

PREFACE

TO THE SECOND EDITION.

THE very rapid sale of the first edition of the MIR-OR, and the numerous orders which are coming in for ore, render it necessary that another edition should be sued without delay. As the copy went fresh from e pen to the press, without time for much revision or rangement, we have corrected defects, and added me interesting facts and anecdotes.

It is admitted, so far as we can learn, by the candid all denominations, that we have shown no disposition ppose the *work of the Spirit of God*, in the conver- and salvation of sinners. The *man* whose meas- and management we oppose, gave no evidence of g under the influence of the Holy Ghost. He imi- the *French prophets*, so called; collected large regations; made similar professions of being di- y empowered; reported numerous conversions; ike theirs, "most of his converts were boys and from six or seven, to twenty five years of age."— B. was sent of God, so were the French fanatics seventeenth century.

SHAKERS, some of whom we know to be men of nd veracity, are entitled to far greater credit in ing to be under the influence of the holy Spiri g, marching, exhorting, and dancing, on

some twenty-five years ago, by the succes
PLUMMER, as being demoralizing and dan
highest degree; and yet, it would be doin
great injustice to compare him with this ru
vinistic defamer. The denomination of C
so called, were treated most contemptuousl
both in private and in public, as will be s
subsequent pages. But, had he exhibited
neekness and christian kindness, in as gre
as they do among us, we should have been
:lined to suspect the sincerity of his pretens

We are happy in being able to certify
hat the METHODIST brethren, generally,
he Burchardistic measures in this place. B
bly noticed by Mr. B. they joined in the exe
ndeavored to promote the revival, as lo
ould, conscientiously. It is truly gratifyin

that the "CHRISTIAN ADV. AND JOURNAL," of the 17th inst. regards Burchardism, or Finneyism, or Footeism, (for it is the same thing,) in a more odious light, if possible, than we do. Speaking of their notions of a *change of heart*, it says, "This may be Finneyism, but Mormonism is not more unlike the gospel, than this *double distilled nonsense!*" Such is the opinion of intelligent METHODISTS.

As the sincere friend of all persuasions, who fairly and honestly propogate their own religious views, we take pleasure in saying, that the *Baptist* denomination discover that it will be for their interest to have no connexion with J. Burchard. It is true, that, unintentionally, he occasioned considerable additions to the Baptist church, in Windsor; but, that he deplored it, is evident from the following facts. Elder J. Hazen was urged by one of Mr. B's. warm friends, to go and converse with him on the subject of taking part in the public meeting. He consented, and called with his neighbor at Mr. Southgate's. When he proposed the subject of his inquiry, Mr. B. evaded it. He pressed it more directly, and Mr. B. replied that he could not "*steer but one ship at a time.*" Said he, "I undertook to steer *three* ships at *Windsor*, and made *bad work* of it; and I shall not try it here, but steer only the *Congregational* ship." As Mr. H. assented to that decision, but still pressed the question, whether Mr. B. meant to include his church and people with the others whom he named, so that they might consider themselves invited to take part in the meeting? The answer was, that "there could be but *one General* Commander on the field *at once.*"—*that Mr. B.* "would do all the preaching, and *there take such parts*, as were assigned them."—

vv ill honest Baptists follow such a leade
The matter is now conceded, that Mr. Bu
in a *money-making* game. At the rate he
he and his "Episcopalian" lady will clear
Four Thousand Dollars in a year. The
e, was not less than Four Hundred Do
ıth! But we could hope that his race is n
his state, though we fear it is not. If peopl
e for themselves and their fellow-beings, s
l their "silver and gold" from the heartless i
guarantee that he will seek other fields fo
cal, deceptive, and money-making exhibiti

R. STREE

Woodstock, 24th April, 1835.

PART FIRST.

MANNER of getting up Revivals—Burchard invited to Woodstock—Different opinions entertained of him—His arrival, debut, and manner of address.

IT is now well understood that to make people *religious*, in the Burchardistic sense of the term, there must be great parade and mighty exertion. Religion is supposed to be engendered in "protracted meetings," "anxious seats," inquiry rooms," and the like. Little is said of convictions and conversions, unless the prerequisites of boisterous excitements have been resorted to.—Patient study of the holy scriptures—devout ontemplations of the works of our Creator; nd the soul's earnest desire to be led into the truth as it is in Jesus," are counted nothing worth," in these strange times, ıless some *great revivalist* is present, to ve direction or sanction to the operations the spirit of grace and truth upon the urt. Certain men therefore, who have an *raordinary* tact at the business, are em-*ed at great* expense, as Revivalists *heir names* are rung from one extrem

celebrated *conjuror*, or as well mi
ple formerly did, (and perhaps i
some places,) who had arrived at
some far-famed *prophet* & *physi*
wrought cures upon the sick, the
deaf and decrepit, by barely hea
names read over! They are strai
ted! thrilled with unusual feelings
gin to imagine, of course, that ther
thing supernatural in what they ai
encing. They do not consider th
fect is alike natural, whether pro
a wonder-working fortune-teller, mi
phet, or revivalist. The differenc
in name and circumstance.

If any thing is to be done towa

ilar measures, preach similar discourses and from the same texts, and produce nearly similar results. From the most authentic accounts, there can be no doubt that each of these men, has the same *skeletons* of discourses, and brings forward the same comparisons by way of illustration. The very same texts which Mr. *Burchard* has used in every place in this State, and in others for years, where he has opposed what *he calls* Universalism, Mr. *Finney* and Mr. *Foote* used as the same subjects for their discourses directed to the same end, when they visited different parts of Massachusetts. And I say it without the fear of contradiction, that Mr. B. is not the real author of the discourses, arguments and illustrations, if such they may be called, which he is repeating, parrot-like, hundreds of times about the country. I pronounce him, so far as I have heard and seen him reported, *guilty of the grossest plagiarism.* Let Mr. Burchard deny this, in a tangible form, and I will prove it upon him, or make an acknowledgement. The fact is, that he is nearly fifty years behind the improvements of the times, and is wielding the weapons of old *Jonathan Edwards* and his Son, in opposing the system of divine *truth.* But to return from this *digression.*

*The Congrega*tional church in this Village

hearing of the wonderful success of B
in *Windsor* and *Springfield*, felt an
have him come hither also, and work
ders by preaching "endless hell," inst
the gospel of mercy and salvation. I
account of the opposition which he me
from Rev. MR. RICHARDS and the mo
ber and intelligent part of the church
community, at Windsor, some of then
afraid of the consequences of his com
But the younger and more zealous
flock, who by the way, "rule both
and people," insisted on having a visi
the noted revivalist. A messenger
length sent to Springfield, as we are i
ed, where Mr. B. was working off co
by scores, and, as the report said, b
dreds even, and having heard the co
sioned "legate from the world of w
was highly edified ; and conferred wit
trembling, (we presume) on the pros
his coming to Woodstock. He rec
"gracious answer," and returned in du
with the glorious intelligence, that "t
of God" might be expected here duri
winter. A new impulse was given
already excited feelings of many.
church commenced fasting and prayi
redoubled energy and constancy. Th
of "Burchard," "*Burchard*," was
ery lip, as the name "Cholera" w

years since. This was exactly suited to a contemplated imposition upon the people. Had it been announced upon "pretty good authority" that a *Tecumseh* was lurking in the vicinity, red with the spirit of revenge, and waiting only for a favorable opportunity to execute his vengeance upon the inhabitants of this place, it could hardly have excited more interest and eagerness in the conversations of the various circles of people. Nothing was heard but, "Burchard, Burchard, Burchard." Every person who came into the place on business, inquired "first of all," whether Burchard had arrived. This was the *pass-word* of the day.

Those who believed, or professed to believe, that he was sent of God, and would be attended by the special power of the Highest, manifested unusual gravity, and anxiety for the salvation of 'precious immortal souls.' Their love for souls, all at once, seemed to "wax hotter and hotter." And such as were at first rather opposed to Burchard's coming, but had reluctantly consented to it, "talked softly" upon the subject, and threw out intimations that he would not be allowed to take the control of the church here, as he had in some other places. A third class, consisting *mostly* of persons belonging to *other meetings of* limitarian creeds, thought *it best to have* Burchard come and wake th

ɔtings to such inordinate length.
re wise in their generation, therefore
ermined upon turning the concern t
t account; and taking the middle co
e prepared to say "beast" or "bird,
circumstances might require.
There was a fourth party, whose opi
e openly expressed in opposition t
h high-pressure operations for gettir
smodic revivals, though real friends
ular measures among christians of v
ominations, for the dissemination
ous truth and the promotion of mo
good order.
These of course, would be reckon
Burchardites as enemies of all reli
be classed with such as boyishly "c

even before the time was agreed
the *wonder-worker* was to make h
dous appearance in our midst. T
mind was in wild commotion.

Well, after weeks and months
anxiety had passed away, and the
been repeatedly inundated with
reports of what Burchard was doing
field, Perkinsville, Acworth, Graft
ter, &c. it was announced, by "a
that he would make his appearance
day, then next. This gave an
impulse to the already excited feeli
multitude. Every nerve was put
stretch—every eye wide open, an
place on tiptoe,—"some for fear,
fun, and some they knew not wh
wheels of old time moved, tardily
soul-trying days. But the memora
day came, and at the time appo
bell of "the White House," or ra
House, began to announce the fact,
ard's come! come, come! Burcha
come, come! Immediately, the
full; and some stood aghast, as if
had come down in the likeness o
Sleighs and cutters and pungs cam
en, from all directions, as thoug
Godfrey was to be executed. T
gation was a compound of all p
ciples and professions of the pla

At length, Rev. Mr. SOUTHGATE the church) entered the house, Mr. ARD following him, with his clos indifferently around him. On e desk, he took a sovereign glance gregation. His very look—his —his affected sighs, were enough every unbiassed mind, that he w less and artificial as a play-actor. in truth that I read him through ment; and I should not be afra any risk that I am capable of in that my conclusions were correct. for aught I know, think he is doi influencing people by *fear*—for I censorious—but he no more be "the Holy Ghost comes pouring i in torrents," than I do. When ard made his *debut*, his appeara different from what was expecte and feared by others, that they by surprise. To the superficial o appearance was prepossessing. good forehead, dark searching stern expression of countenance dressed in dandy-like form. Al ments were *slow* and *studied* t *exactness*. He opened his psal *to read, bringing* the lids nearl *and uttered* his words generall *impressive* voice. His first p

gular in the extreme. It was delivered in key barely above a whisper, as though h were afraid of disturbing the Object or ob jects of his devotion.

It was doctrinal to the core, including Calvinistic notions "of the fall of man"— "his sentence to eternal death"—the plan of mercy for the salvation of poor, miserable, "hell-deserving sinners." "the death of the *bleeding* God, the second person in the Holy Trinity," and the "confession that if we had had our deserts, we should all of us, this moment, be lifting up our eyes and unavailing prayers in eternal hell," &c. Mr. B. prayed to *three Gods*, viz. "God the Father," "God the Son," and "God the Holy Ghost;" besides a "*babe almighty*," a "*bleeding lamb*," "Jesus Master—Son of Mary," nd several other characters which need not e named. His petition was intended for *fect*. That is all the apology which the se requires. We may add, however, that is holy Compound of Almighty Persons d Infinites, was solemnly reminded that he d "promised to do great things in Wood- ock, in these days, and that the church l *taken him at his word*, and were now ting for the *mighty steam* of the Holy st, to *assist* in saving immortal souls from al perdition." The last part of the pray- s *hurried* and incoherent.

cellent prayer! Mr. Burchard says 'n
's *matter*," and so it would seem; t
he Rev. Mr. Southgate, in his smiling
natured way, uttered the same sent
and phrases in prayer even, the absu
would have been offensively appar
some who admired them in Mr. Burch

Then came on the sermon, from
29:—"*I ask therefore, for what int
have sent for me?*" After having pare
ed most of the chapter, in a way sui
his purpose, Mr. Burchard went on w
preparatory discourse. I would pren
he way, however, that no adequate c
ion can be formed of the power and
of the sermon, by the following com

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people up here, and inspire the min with new zeal and energy. They co ded very justly that there must be some strikingly *eccentric* or remarkable in his ner of address and his exercises, to co gate such large audiences and protrac meetings to such inordinate length. were wise in their generation, therefore determined upon turning the concern t best account; and taking 'the middle co were prepared to say "beast" or "bird," as circumstances might require.

There was a fourth party, whose opi were openly expressed in opposition t such high-pressure operations for gettir spasmodic revivals, though real friends regular measures among christians of va denominations, for the dissemination ligious truth and the promotion of mo and good order.

These of course, would be reckon the *Burchardites* as enemies of all reli and be classed with such as boyishly "c ed their jokes" upon Burchardism, and l ingly turned the whole concern into r ment and burlesque. Yes, and this *u word*, if I may so call it, got into the m of the children in the streets, and they v *"hurrah for* Burchard," without knowin *why or wherefore.*

Such was the excitement that too

that of all the numerous revivals which we have witnessed for *thirty years*, we have never seen one, which promised so little good, according to the amount of exertion, as this Burchardistic excitement. If any thing takes place, under the name of religious awakenings, which occasions more evil than good, we soberly believe that it is just such a *spasmodic, inquisitorial* revival, as has recently *cursed* Woodstock and its vicinity. Nothing but a devout determination to acquiesce in the measures of divine Providence, could induce us to be thankful; unless, indeed we are thankful that God has spared such a multitude of people, from the damning delusion which J. Burchard brought upon this place. If he was sent of God, it must have been agreeable to 1 Kings xxii, 22, 23, or 2 Thess. ii, 11, 12, which the reader can examine at his leisure.

PART SECOND.

Mr. Burchard's first Discourse—Brief Remarks—ing Services of the first Day, and Remarks.

MR. BURCHARD'S FIRST SERMO

TEXT—"I ask, therefore, for what intent ye sent for me?" Acts x. 29.

AFTER the introduction, the preacher —I shall make the question my own, and *you*, "for what *intent you* have sent for What do you want of me? or what do expect that I, a poor feeble piece of clay do for you?

Some of you will say, we want you to the Spirit of God with you that we may a *revival* of religion among us. The ch in this place, is now, and has been, for a time, in a cold and languishing condi and we want a powerful revival of reli

That may be true, for I have found in other places. Do you think that bring the Holy Spirit of God with me? *want to let* out this work by the job *do you!* Well, I can tell you I won't *it.* *But* what do you suppose I can do,

What! is there no God, in Woodstock, unless I am here? What a delusion! Why, if there is not a God here, mighty to save, whether I am here or not, you will never have a revival of religion, and sinners will stumble by hundreds, over lifeless church-members into eternal perdition.

Another says, we sent for this man that he might *rouse* us from our slumbers.—*wake us up*. As a church we have been asleep for years, and we need powerful efforts to wake us up, and make us do our duty.

What! asleep! and need waking up?—Brother? Sister? Are you a christian? I hope so. What! a christian, and sensible that hundreds and thousands among you are exposed to eternal hell, and yet asleep?—Surprising! Just look at the hundred and thirty-seventh Psalm, and see what constitutes a christian; [reading verses 5 and 6, and applying them to suit him himself.]—Hence, it is impossible for christians to be asleep, and need *waking up*. Real christians never sleep. They keep their eyes fixed upon "Jerusalem"—the salvation of sinners—and "prefer" it "above their chief joy," Hark! look here,—a mother has a darling child, off five or six miles, and she receives *word that her child* is very sick, and is suffering extremely. Hark! she sends for *minister to come* a great distance and p

her. What for? Why she wants he
l *wake her up!* She is *asleep* then,
:? Ha! what! a mother asleep need
aking up, while her dear child is suffer-
:cruciating pains? Monstrous!!
ıin. Another says, we want such a
ful work of the Holy Ghost in this
h—such a shaking among the dry bones
ve hear of in other places,—Springfield,
ısville, Grafton, Chester, and in the
round about.
ıat! send for *me* to come here, because
Almighty has poured out his spirit in
ts upon *other* towns? Have a revival
in *fashion*? because other churches
:st with revivals? Then you ought to
appointed; and if you have no better
:s, I pray God that your prayers, if you
ny, may not be answered. Hark! look
if you want a revival in Woodstock,
ust ask God to grant it, to save these
ing, immortal souls from eternal perdi-
/ho are out of the ark of safety. That's
/ou want a revival for; to save sinners
odstock and in the towns round about,
:oing down to hell. But don't ask for
'oly Spirit, because God showers it
upon other places.
n. Another says, we sent for this
help us convert some of the rich, in-
*neigh*bors. We want them to join

ur church, so that our *taxes* may be light-ned.

Ha! that is what you sent for me to do hen! Well, Sir, how much do you have to ay to support your minister? Why, *ten*, *wenty*, *thirty*, or perhaps some of you, *forty* ollars a year,—for I don't know any thing ow much it costs—but no matter, I wish it ost you ten times as much—I don't care ow much. [It must be considered that ev. Mr. *Southgate* during this time, *was haking with laughter*. And who blames im?] Instead of praying to God to have our taxes lightened, I would go four or five iles over these mountains and pray God artily that he would double them. I don't e how much it costs you to support the pel. What have you, Sir, that is your ? Look here! How come you by what possess? [A *knotty question for some* of n.] Why, God has lent it to you. And any thing wrong for you to give it back e owner? Jesus Christ says, "it is more ed to give than to receive." And so it There is no blessing in receiving. Sup-you put a *five* or *ten* dollar bill into my as a disciple of Christ, and I say, I you, Sir. Do I get the blessing? No ne at all. The blessing is all yours, *ich proves the* words of Jesus to be

true,—It is *more* blessed to give, than to receive.

Another says, we want this man to fill up our church; we need accessions. There are other denominations of christians here,—Episcopalians, Methodists, and Baptists,—if there are any Baptists here,—for I am a stranger and know nothing about these things,—and we wish to win some of them over to our church.

And so you want a revival to fill up the Presbyterian or Congregational church, do ye? Well, then I may as well be away now as to tarry two or three weeks; for, although I am a Presbyterian myself* yet I trust in God Almighty I am no sectarian. I hav'nt come here to build up any one church, but do as I have in other places, convert souls to Christ, and let them join any church as their inclination may lead them.† There are no Congregationalists, Episcopalians, Presbyterians, Baptists or Methodists in heaven.—

*Rev. *C. G. Finney*, yoke-fellow of Mr. Burchard, makes the following confession, in regard to the conduct of the Presbyterian Assembly. "Their contentions and janglings are so *ridiculous*, so *wicked*, so *outrageous*, that no doubt there is a jubilee in Hell, every year, about the time of the meeting of the General Assembly." What *a compliment this*, from their fellow-wrangler!

† *Here Mr. B.* told how many joined the Episcopalians, *Baptists, &c.* at Windsor.

None but Christians enter there. So if you are not willing to have souls converted to Christ, and left to their own choice in uniting with churches, I have no more to do among you. I am *no sectarian*, thank God.

Another says—and perhaps it is a *wife*—I have an unregenerate *husband*, that I wish to have converted; or an *husband*,—I have a *wife* that I want should get religion; or it may be parents, who have a son or a daughter or children that they wish to have share in a revival. If there is a great revival here, say they, we are in hopes that our unconverted friends will share in it.

Very probable, yes, *very probable*. But if you say you won't engage in the work, unles you can have the assurance that these particular persons thall get converted, I can't join with you. God *may* pour out his Spirit effectually upon that *husband*, *wife*, *son* or *daughter*, during this revival, or he may *not*. But for you to insist on their conversion, in particular, is to be criminally selfish—and prayers to that effect, would be like the prayer of the old deacon, who said, "O Lord, I pray for me and my wife, and my son and his wife, and nobody else." [This *serious* and *elegant* allusion need not be explained.]—*You must pray* to almighty God that he *would pour down* the Holy Ghost and save *souls from* eternal death, and leave the

sult to Jesus Christ—eternal God, the second person in the holy Trinity.

Another says, we want a revival because we want to be *happy*.

O yes, that's it,—want to be *happy*, do ye? And so you will engage in this work, providing God will engage to make you *happy* in religion; but if not, you refuse to do any thing for the salvation of immortal souls!—Ah, then I may as well leave now, as to do any thing for you. God knows I have *not* come to make you *happy*, nor to enjoy a moment's happiness myself. I have not had a moment's peace nor rest for more than twelve years, [I think this is the number] and I pray God I never may have, till I reach yonder heaven, my eternal REST. You must not expect that I shall pray for a revival to make you happy. Hark! look here,—Have you got religion, James? [Looking and pointing into the gallery.] "Why yes, I hope I have." Well, how do you *feel*, James? are you *happy?* [Giving a silly smile, at the same time.] "O yes, I am *happy*." Then you are no christian. Your religion isn't worth a groat. Look here,—God Almighty says, in the 6th chapter of Ephesians that we *must* engage in a mighty warfare, and fight *and struggle* for our lives, against principalities *and all* the powers of the devil, the prince *of the power* of the air, and the god of th

world. And is there any peace—any happiness, in fighting, and wrestling, and struggling to the very utmost of your ability?

I tell you again, that I don't enjoy a moment's rest,—nor would I stand here an instant if it made me *happy*. There is no rest in fighting and warring. I am constantly fighting, and you must fight, or God *won't* bless you. Those who an't actively engaged in this warfare, can't expect to share in the final triumphs. [Mr. B. then mentioned the great battle of Waterloo, when the destines of two Empires and indeed of all contiential Europe were at stake, &c.]

So you see, my friends, that I have only *taken your hearts right out*, and *held them up* NAKED before you, and *turned them over* and *over*, that you might see them. There's no mystery—no charm, about this matter.—You can all understand it. I do here, just as I did at Springfield, Acworth, Perkinsville, and Grafton, where God poured out his holy Spirit with power, and Lawyers, Physicians, Merchants, Farmers, Mechanics, &c. were converted and enjoyed the hope of salvation in their souls. Was it not the work of the Holy Ghost there, or were these men of intellect and learning such fools as to come right *forward and take* the anxious-seats and give *their hearts to* God, when it was the effect *mechanism and* fanaticism, instead of

Spirit of God? Hark! look here; I have seen men of the greatest intellect—Judges, and Senators, and Generals, and Colonels, and Captains, come and get *down upon their knees and ask prayers* of a *feeble piece of clay*, and God Almighty sent the Holy Ghost right into their souls, and they were converted [slapping his hands together,] in a moment. And just so it may be in Woodstock if the church will rise and turn out the money changers and do her duty. She must pray, and agonize, and fight for the salvation of sinners. They know they are guilty and deserve to be sent to eternal hell, and they are looking to the church of Christ for help But what does she do for them? What has the church in this place been doing for years past? Why, she has been saying, "sinners you may go to hell, if you please; for I won't offer one sincere prayer for your salvation."

You see then, Sirs, that I have not come here to get up a revival or wake up sleepy christians; nor to get you into the *fashion* of other places; nor to convert wealthy men to your church, to lighten your taxes; nor to build up this church to the exclusion of others; Episcopalians, Methodists and Baptists *nor to convert some favorite persons, husband wife, child, &c.* nor to make you happy.—*Keep still* there, young lads in the gallery *keep still*, and don't make a noise.

But lastly, for what intent *should* you have sent for me, to insure you a divine blessing? Well, I come to the point at once—it is this, to glorify God and vindicate the honor and majesty of his name from reproach. Now what is the divine glory, and how is God's name reproached?

I will illustrate. Suppose some celebrated personage—your President, or rather Buonaparte, has a son, who hears the name of his father defamed and disgraced. He is fired with indignation and anger, and says, I will vindicate my father's name from such vile reproach. Or, to make it a little more plain, though I fear I have trespassed on your time—but if you will be still there, in the galleries, I will close in a few moments;—to be more plain, suppose a great man comes from Berkshire county, and is held up as a candidate for some high office. He is highly esteemed for a while, and justly too; but standing in the way of some office-seekers, he is at length opposed and slandered, and his name is covered with deep reproach. He has a son, who hears all this; he is filled with holy wrath, and resolves on redeeming his father's good name from unmerited infamy. He goes to Berkshire county; gets certificates *from the* most respectable citizens; nay, *calls a town or* county meeting, and gets the *testimony of the* whole county, in proof

his father's good name. And now, look here! what would he do? *What* s *he do!* Why, he would seize the docu and return home as quick as possible, s I will defend my father's name from repr I will act for his glory. He comes, u his scroll, reads his certificates, and s his father's enemies—There, you see I redeemed the character of my father—hi ry is untarnished.

And we must do the same for God, would have a revival. We must first re the glory of God—Jesus Master—who on the cross. How is his name treated into your streets, work-shops and public ses, and hear what is said of him. blasphemed and disgraced continually his anger waxes hot, as in the days of M When God was impatient to go dow destroy his stiff-necked people, Moses v prevent him from sacrificing his glory- God says, [and this was *acted out* to a fig "Get out of my way, Moses! Let me s I am determined to send these abomi rebels to hell, where they ought to have long ago. *Get out of my way, Mose* me kill 'em." But Moses wrestled mi with God, and reminded God of what h *done for his* people, and what he had p *ised to do,* and that it would be a blot *his glory, if* he should destroy them fr

face of the earth; and Moses prevailed, and the divine honor was not tarnished. And so must you do, in Woodstock, if you would have the out-pouring of the Holy Ghost.—The church must stand between an angry God and these poor, hell-deserving sinners, who are provoking him to anger every moment of their lives. If the church in this place, is as cold and formal as many other churches, I wonder that God has delayed his judgments so long. Hark! look here, young men in the galleries—just keep still one moment longer, there is not a moment to lose; your souls must be saved now, or they will be lost forever. You know there is an eternal hell, and you are looking to *the church* for salvation. That's right, exactly right.—The church has not done her duty, or you would have been converted, years ago.

Brethren, we must come right to the throne of God, with pure hearts and motives, and say, "look right here into my heart, Lord Jesus Christ—almighty, bleeding Saviour, and scan my intentions." And now I solemnly declare I would'nt preach these things, if I did'nt believe them, and know there is an eternal hell for the sinners of Woodstock.—And *I challenge God Almighty to look right into my soul*, and see if my motives are not *pure; for God knows* that I ought to

damn'd, if I don't believe what I preach, and do all for the glory of God.*

BRIEF REMARKS.

The reader will perceive that the foregoing discourse was "cunningly devised." Though somewhat severe, it included so many serious truths, that the church-members cowered beneath it, with shame-facedness and confusion. No one, acquainted with the circumstances, could doubt but that the speaker, to use his own words, *had taken out their hearts, held them up and turned them over before the eyes* of the whole congregation. In other words, Mr. B. had exposed the selfish, proselyting *motives* which actuated most of those people who had invited him to this place. So far as I can learn, they plead guilty to the several charges alleged against them, and received frequent chastisements with becoming submission.

This management was exactly calculated to *take* with the non-professing part of the audience. They were highly gratified.—*Many of* them chuckled and laughed, say-

*Some irreverent, incoherent remarks followed, at the close, which I shall not commit to paper.

ing, "how he does *lash* the White House church? His home thrusts make them wince. He does well; I like him for that. Let the fellow go on; he is managing better here, than he did at Windsor and other places." Such was the whisper and humbuz of the promiscuous group. Seeing them thus deceived and cheerful, I was often reminded of the couplet—

> "You *laugh*—'tis well—*the tale applied*
> Will make you *laugh* on *'tother side.*"

Very few were aware that the artful speaker was casting a mist before their eyes, to enlist them in his favor. As he told one of his friends at Windsor, he was "touching them with a feather." The multitude saw the *bait* floating, as it was thrown out, but not discovering the *hook and line*, seized it with avidity. Yes, some of them swallowed it, hook and all, as the result will show, and, in due time, "were drawn in" at the pleasure of "the angler."

The stratagem took admirably with the people belonging to the several sects which were favorably noticed by Mr. Burchard. Those churches which were on the verge of a comfortless existence, thought well of a Presbyterian revivalist who was not a *sectarian, but* would assist in making con-

verts for *Episcopalians*, Methodists and Baptists, as well as Congregationalists. It presented a fair opportunity for building up their parties. They had hopes of crushing the *Universalist* Society in its infancy, and dispersing the "*Christian*" church in this place. Mr. B. had told them of the distribution which was made of his converts at Windsor and elsewhere, and of the accessions which were made to the *Episcopalians*, Baptists, and Methodists. What a strong inducement for them to come in, and share in the fruits of a revival! It does not seem to have occurred to the *Episcopalians* and others, that, had Mr. B. announced his determination to labor exclusively for the Congregationalists, the excitement would have been very limited. The other sects, taking up against him, his attempt would have been a failure. The deep-rooted antipathy which existed between "the Episcopalians" and "the white house folks," would have been reanimated, and ten to one if Burchard could have remained in this place, carrying on his fanatical operations to the annoyance of the peace and good order of society, as many *days* as he did *weeks*. He was aware of all this, and *shaped* his course accordingly. He enlisted *as many trinitarian* believers in *endless misery as possible*.

Again. Had Mr. B. excluded Episcopalians, where would he have found his *hundred dollars* per week, for saving immortal souls from the wrath of their God and Father. He knew where the amount of wealth was deposited. He knew whose *names* would exert the greatest influence when announced for special prayer, or cried off as hopeful converts. He knew full well that *monied* and influential men must be interested in the concern, or his pockets would not be lined with *five*, *ten*, *twenty* and *fifty* dollar bills. He remembered how the *hundreds of dollars* came flowing in at Windsor, Springfield, Acworth, Perkinsville, Grafton, Chester, and numerous other places, the country over. He knew, too, that to call Mrs. Burchard an Episcopalian, would feather her nest as well as his. The sum of FOUR HUNDRED DOLLARS, less or more, could not be pocketed for four weeks labor, in this village, without some art and management. But the credulous souls were "caught napping," and did not discover the intrigue till it was too late to extricate themselves.

It will also be perceived by the foregoing discourse, that the preacher frequently alluded *to his* wonderful success in making *converts of great names* in other places. He *was careful* to mention "Judges," "Law

yers," "Physicians," &c.; but said nothing about the multitude of giddy little children, the boys and girls from five to fifteen years old, who were the trophies of his wily impositions in sundry places. Essaying to speak in the name of the Lord, and being no sectarian, his *ipse dixit* was received without examination. Let these facts be a solemn warning to others. Let them pause and examine his pretensions before they give countenance to his measures.

But what is most evident and humiliating of all, is, that while Mr. Burchard was castigating the church for sending for him to get *up a revival—to wake* up the sleeping professors—to *convert particular persons*, and make them *happy*, these were some of the most prominent objects for which he labored, as will be seen by the history of his proceedings. In playing that game of deception, his object was two-fold, viz. first, to get the church under his control; and, secondly, decoy the non-professing multitude, by pretending to act, all the while, for the salvation of immortal souls from eternal hell.

Never did a religious impostor manage *the* card with greater adroitness. The very *points which* he *seemed* to discountenance, *made the* leading strings of his succeed*operations.* What an artful but grace-

less imposition! It makes my blood freeze in its courses, when I reflect that a professed servant of the guileless Jesus, should assume the Christian name, for such base and hypocritical purposes. I do not, in these remarks, intend any disrespect towards my friends and neighbors who were the subjects of this ridiculous imposition. By no means. I am giving expression to the feelings of deep abhorrence of the man, or *means*, by which they were miserably deluded; and if I fail to show, to the clearest demonstration, that Mr. B sat his own pretensions at defiance, in the measures which he pursued, then let the decision of an enlightened public follow me with merited severity.

The closing part of Mr. B's sermon, shows with what total recklessness he handles the scriptures. Will the reader be so kind as to turn to Acts, chapter x. and read from verse 29 to 33? He will then see the true answer to the question in the text,—"I ask, therefore, for what intent you have sent for me?" The answer was—"Now, therefore, we are all here present before God, *to hear all things that are commanded thee of God.*" Does this agree, at all, with Mr. B's answer? Did Peter represent God *as having got involved* in some great difficulty, *like* a great man from Berkshire

the preacher, standing in the hous
, exalted himself above all that he c
iod, and showed that he was better t
God he professed to serve. He imp
he was able to redeem the characte
from infamy ! Audacious pretensi
nstead of removing the stains wh
:hed to the character of the God of (
sm, he gave them a hue of uncom
'avation.

r. Burchard alluded to the profane
ıe divine name, in this village. T
ıle *disgrace themselves* by their profan
ighly probable. But for one, I
in truth, that in all the circles in wh
:e been, I have not heard the hundre

EXERCISES OF TUESDAY EVENING.

THE exercises of *Tuesday Evening*, gave tone and character to all the subsequent proceedings. The point was conceded that evening, in the minds of many, that Mr. Burchard was accompanied by the Holy Ghost, and of course, it would be *dangerous to oppose him* or reject his message. He managed with great dexterity to produce this conviction. He commenced by reading the 4th chapter of the 1st Epistile of Peter, interlarding it with 'awfully solemn' remarks. He applied all the "trials," "sufferings," and "reproaches" to himself, and expressed a very *earnest* [?] desire, to be counted worthy to suffer martyrdom.—"Some people," said he, "say they would not be reproached as I am and suffer as much as I do, for all the world. You, probably, are of the same opinion. Well, then, you differ exactly from me. All that I am affraid of, is that I don't suffer half enough. My enemies don't reproach and persecute me an hundredth part so much as I wish they would. *I shall never attain to a martyr's glory, at this* rate. Oh! my God! how

few there are who are worthy to wea
martyr's crown. Oh! God Almight
deny me not the privilege of sharing in
glory of martyrdom." Here, Mr. B. ag
introduced a comparison drawn from
grand battle of Napoleon, to show t
those who did not fight and suffer, co
not expect to be crowned with glory a
honor. It was evident that many who l
entertained suspicions of his sincerity, w
now constrained to believe him honest
They could not think that he would b
willing to suffer reproach, and even as
to come to an untimely cruel death, un
he was a sincere christian! The dear cr
ulous souls—females especially—did
perceive that all his asseverations were
signed for *effect*, in gaining the confide
and sympathies of the audience. No
cerning mind can admit for a moment,
due consideration, that Mr. B. wishes
die by *violent hands*, as a *martyr*. Not
all. That was all moonshine—mere p
tension—and yet it answered the end
which it was designed.

SECOND SERMON.

THE sermon was, substantially, what I have many times heard. The *difference* was in the *manner*.

The TEXT was from St. John's Gospel, the 5th chapter, from the 1st to the 4th verse, inclusive.

After this there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is at Jerusalem, by the sheep-*market*, a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water; whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

The speaker proceeded to say, that "we know nothing about this "pool," except that the water was *medicinal* when moved or troubled by the angel of the Lord. That it was *troubled* at *certain times*, and then only was it medicinal." Hence he inferred, that the Holy Spirit did not cure sinners of their moral maladies, only at *set times*, when it was "*troubled*" like the water of Bethseda. *He said, "God had always had set times, particular seasons,* for favoring Zion, and p

man of sense could deny it. All who pre
tended to believe the Bible, must allow tha
the motion of the Holy Ghost, like that o
the water, has been sometimes *more* an
sometimes *less* powerful. And salvation ca
be obtained only when the Spirit moves
and comes at first ripple *ripple*, RIPPLE, an
then rising higher and higher, comes rush
rush, RUSH ; converting men of the first in
tellect and standing in society ;—as was th
case at Windsor, Grafton, Chester, an
Springfield." Mr Burchard remarked tha
some of his converts from those towns wer
present, and could testify to the truth o
what he said. He continued—"They ar
persons of veracity, and the testimony o
any two or three of them against a ma
charged with a crime involving life, o
death, would be sufficient to convict him
and cause any impartial jury to bring hi
in *guilty*. Yes, their word would cost an
man, woman, or child in this house, his, o
her life.* They can testify that the Hol

* But the assumption that his converts are not "suc
fools" as to disqualify them from being received as wi
nesses, proves too much, because, upon the same principl
we can prove Salem *witchcraft* was the work of th
Holy Ghost; for, the *converts in that revival*, we
equal, in point of talents and veracity, to those to who
Mr. B. referred, and their testimony actually cost innoce
people their lives ! By the same reasoning, every religi
system, however ridiculous, may be proved true.

st came pouring down upon those pla-
Springfield, in particular, like streams
the surrounding hills in times of co-
s showers. And yet some have had the
idence to call this the effect of *fanati-*
—the result of *mechanism*. What! do
think the people are all *fools*? What!
of the highest standing—men holding
first offices in the towns or counties;
hey fools? Don't they know whether
felt the Holy Ghost coming upon them
, *rush*, RUSH, or not? Didn't they
w whether they were made whole or
ther they were left with all the corrup-
s and pollutions, which they naturally
essed? Hark! look here, young
in the gallery. Would you send for a
tor if you wasn't sensible of being sick?
ainly not. Look here! Suppose I
you to send for a Doctor. You say,
I won't I am well enough. Very well,
; but if you had had a Doctor and he
cured you of some dreadful complaint,
ld you be *such a fool* as not to *know*
ther you was cured or not? You see
, that there is no *fetch*, no *mechanism* in
e revivals. The water—the Holy Spir-
is troubled, *troubled* TROUBLED, and sin-
come *right* forward to the anxious
—*they step right into the* water and salva-
comes [slapping his hands together

violently,] right into their souls. That's it. That's just the way the work went on in Chester, Acworth, Perkinsville, and other places.

Some people have objections to these *protracted meetings*, *anxious seats*, and this constant praying. They don't like so much bustle and commotion. They dislike to see any thing more than some gentle ripples—some slight agitations of the water. They can't bear to have the water TROUBLED worse, and *worse*, and WORSE. They don't consider that the worse the water is troubled, the better, and the higher the waves rise, *rise*, RISE, the more medicinal they are.

Hark! look here,—suppose I was at Jerusalem, at the pool, Bethesda. There are "five porches," filled with multitudes, piled as it were one upon another; the blind, the halt, the lame, with those afflicted with the scrofula, leprosy, &c. I see a poor mortal, suffering in extreme agony. I say to him, Friend, you appear to be deeply afflicted; I suppose you have come some distance to try these medical waters. He answers, Yes, my sufferings are excruciating, and I have come 200 miles or more, to see *if there is any* virtue in this pool. Well, *Sir, the water* is now "troubled" and comes *up—wave after* wave, rush, rush; now let

me help you in, and you will be made whole in a moment. No, says he, I won't go in yet. Why, what's the matter, Sir?—Why, to tell the truth, I don't like the *motion* of the water—there is too much action—it rises too high. I will wait till it gets about right. But—the waves begin to sink away —the pool grows calm, and just as the poor wretch gets suited, there is no motion.— He steps in, but the medicinal qualities are gone, and he falls back, a *corpse in my arms.*

The infirm man was not willing to have the angel TROUBLE the water *so much.* Neither are some christians willing to let God Almighty come into the church, with the strong, rushing power of the Holy Ghost. They would prescribe bounds to the Almighty. They would say to God,—We want a revival and the outpouring of the Holy Spirit, but don't let it come so suddenly, and, like a mighty wind disturbing the peaceful lake, cause the waves to rise too high, and make too much noise.

But some one will say, no, Sir, your comparison is not a good one, because the gospel is the same in all ages and can't be changed. I agree yith you, friend, that the gospel is the same—religion is the same at all *times.* But then, there are different *ways of preaching* it, you know. Truths may be presented in new lights. The doc

of eternal blessedness, so there is a
eternal damnation. But these docti
y be handled to better effect by s
nisters than others.
The spirit of God Almighty which is
ord of his ministers, moved powerf
the days of WHITEFIELD; and J
AN EDWARDS, a greater and better
om, America never produced, and p
y never will, instead of opposing, m
the whirlwind and rode upon the stc
l by his prudent foresight, struck
ne excrescences, and with his giga
ellect, gave a new impulse and direc
he mighty work of God. He wiel
sword of the Spirit dexterously
quered thousands of souls, which

I knew a man at the West, some years since, who with nothing but a *sword* to defend himself with, was attacked by six active soldiers with guns and bayonets; and when he had retreated to a corner, they made a desperate charge upon him, but he warded off their thrusts, *this way* and *that way*, and with the point of his sword, took off their bayonets, one after another, for more than two hours. Then, one of the soldiers shot him—that was a mean cowardly act—to shoot so brave a fellow.

So it is with ministers—they handle the sword of the spirit with different degrees of dexterity.*

But some are willing to be saved, but don't like to be the *first*; it is *unfashionable* to be first to take the *anxious seats* and be prayed for. They are not used to these measures; they wait for somebody else.—Let some of our *first men* take the lead, say they, and I will follow. As though a man at the pool should say, when invited to go into the water and be healed; Why, I see others in ☞yonder porches, as much afflicted as I am,—the Squire, the Captain, the General, and other great characters.—Let them go first, and I will follow. Hark! look here,—he don't consider that he who

*Mr. Burchard enlarged here by referring to the 6th chap. of Ephesians.

first enters is *first* healed. Well, while I am pleading, and the poor creature is waiting for others to take the lead, the water ceases to move—he sees it—a moment too late, and falls back, a lifeless corpse in my arms! My God! he was WAITING FOR OTHERS!

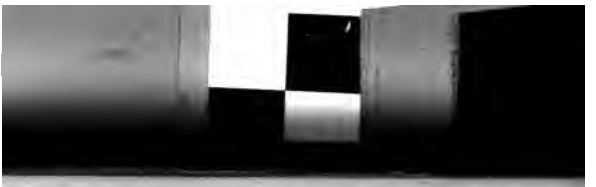
But says another, I don't like these *new measures*—I don't believe in making *improvements* every few years in the means of grace. I am satisfied with the good old way of making christians. You convert people *too fast*.

But stop, Sir, look here,—you like *improvements* in every thing excepting religion? Must things always go on the same old way? When I was young, we used to winnow grain with a fan, and it was slow work. Afterward a machine was invented that would work much faster. And if an invention should be sought out by which one man would winnow an hundred bushels in a day, you would be pleased with it. The more work it would turn off, the better. So it should be in revivals. I used to work a week, as hard as I could, to get 8, 9, 10, 11, converted. And when we made 20 converts in a week, it was noised all about the country, as though we had *wrought wonders*. But now you see I count *a hundred*, and a hundred and ten, as at *Alton, Chester, Springfield and Acworth*.

And I expect to live to see the day, when I shall see *three thousand* souls converted in a day. Yes, three thousand souls saved from hell in a day !

But some say, this is not exactly the *way* that *others do it*. I don't like the *manner* of doing the work. What ! and find fault with God Almighty, will ye? Suppose I should find fault with God because the winds don't blow here in Vermont, just as they do in New York ? What would you think of me, if I should say, I did'nt like the *manner* of carrying on storms here ? I say to God Almighty, I want you to make the winds blow among these mountains and vallies, just as they do over on the Lakes ? They are too chilly, and too hard. This I have just as good a right to do, as you have to tell God how the Holy Ghost should come down to convert sinners.

But some will say, well, well, well, the conversions are well enough—but I don't like the way; it is too harsh, and violent.— Look here, Sir. Suppose my only son, eight years old, falls into the Connecticut river; sinks the second time, and would be drowned, were it not for a man who plunges into the water, seizes him by the shoulder, and drags him out of the water. I come to my *son, all pale and* trembling with the cold, *and thank the* man for saving his life. But



just as we are going to part, I ask my friend *how* he took my son out of the water? He thinks it is a strange question, but informs me that he *seized him by the shoulder* and dragged him to the shore. I am very much displeased! He asks me what the matter is; whether I wanted my child to drown? I tell him no, but I don't like *the way* in which he did me the kindness. He ought to have taken my son *under the arms*, and *saved his life genteelly!* [A laugh all over the house.] Look here; a man is employed to cradle a field of grain; and he works fast, and lays the grain well, but the employer complains, because the man *stoops* too much. Another laborer is employed; but he also is found fault with. He asks the owner of the field, why he complains? Don't I cradle the grain well? O yes, says he, but you are *left handed*, and I don't like the *way* in which you do the work. Besides, you are too violent and work too fast. You do too much in a day. [Another broad smile.]

Another says, there is too much *excitement*—too much hurry—let people have time to deliberate before they act.

Ay, yes, that's one of the devil's plans for *blinding* the church, and preventing the work *of the Holy* Spirit—the third person in the *adorable* Trinity. Why, common sense teaches you that you can't do any thing without

excitement. Men are *excited* to get property. But, look here, that man in the gallery, says, I don't want a cent of property, unless I can get it without excitement and action. Very well, Sir, continue of that opinion, and I will engage you won't have any.

The devil says, don't be so hasty—keep *cool*, be *patient*—and take suitable time for reflection. Take off your attention from this bustle, for a few hours, and attend to your business. Give yourself time to think.

But, Sirs, suppose you listen to this delusion of the old tempting devil? What then? Why, hark! look here,—the man at the pool, sees multitudes rushing towards the water, and others returning, healed of their painful maladies, and he is urged to improve the moment, and be made whole. But he says, don't be in a hurry—be patient—I want time to write a *receipt* for *two dollars*. But I tell him to leave that trifling matter and hurry along to the water, for its motion begins to subside, and he may loose the chance of being healed. He delays, however, saying he will come in a minute. He finishes the receipt, signs it, and comes forward, but alas! he is one minute *too late*—the water is no longer troubled —and he dies amidst groans and agonies unutterable. Miserable, deluded creature;— [*smiting the* Bible violently,] to lose his life *for the sake* of saving two dollars!

Look here, sinner,—will you lose your cha
of being saved for *two dollars*? Go to *h*
to save two dollars, will ye, ha? You s
we can't spend time to attend the anxi
meeting. A mechanic's time is worth *fi*
cents, and the merchant's a *dollar*, for
stance. Ah, and sell the immortal glories
heaven, will ye, for *fifty cents!* Well t
soul ought to be damned eternally, t
would thus barter away the joys of heav
and worse than Judas, sell the blood of
God, for less than thirty pieces of silver.
sus Christ, God Almighty says, What sl
it profit a man to gain the whole world a
lose his own *immortal* soul.* Hark! l
here, Sir; such will be your portion, as t
as there is a God in heaven, if you refuse
be saved now the Holy Ghost is coming do
upon Woodstock. If I don't believe tl
Sir, I ought to be eternally damned. Bu
it is true—and I know it is, as well as
know there is a God in heaven—then, f
if you neglect this opportunity of being s
ed—if you ask for time to transact a li
more business and are unwilling to be *ea*

*There is no such phrase, as "immortal soul" in the
ble. See Matt. xvi, 26. The same word is rendered
verse 25, and soul, in the 26th Dr. A. Clark says, "
psuche is rendered in the 25th verse life, and in this
soul, I know not; but I am certain it means life in
laces." Nothing can be more evident.

ted, your immortal soul will go down to eternal damnation.

The church has been deceived by the devil, and talks about giving people time *to think*. That's all nonsense. Men won't think. If sinners an't saved till they are made *to think*, they will all be damned, as certain as there is a God, a heaven and a hell. Brethren, we must take people as they *are*, not as we would *have them to be*. Let any good minister, even Br. Southgate of this church, preach the doctrines of the gospel ever so plainly, from sabbath to sabbath, and then tell sinners to *think* upon the subject of salvation, and make up their minds coolly; and how many would be saved, by their *thinking?*—How many? Say. Why common sense teaches that he would'nt save one in a month. I tell you, *people won't think, they are too lazy and dull to think!* They want *excitement*. I have found by several years experience, that sinners are converted by being *excited*. That's what we have the *anxious seats* and *special prayers* for. It's to call down the Holy Ghost right into their souls, and excite them to inquire.—Master, Jesus Christ—the Almighty God, what shall I do to be saved from endless hell.

You see, *then*, that sinners won't object to *these things, if the* church will do her duty *We have no* trouble with sinners. It is t

church that *is in the way*. Old formal professors hinder the work of the Holy Ghost. They prevent the angel from troubling the water. They are afraid of excitement, *excitement*. Common sense would show that we ought to be excited, if we believe our doctrine. It is enough to make one crazy and mad to see immortal souls exposed to eternal hell. Sinners themselves say, that if they believed as I do, they should be as mad and crazy as they think I am. It is time to be excited. One minute *too late*, and the soul may be lost forever. A man wishing to take passage in a steam-boat, at one of the wharves of New-York, is told that she will leave in just fifteen minutes. He goes off to transact some business,—returns, and sees her at a distance, plowing the waves. He is told that he is just *one minute too late!*—Yes, and sinners will find, if they listen to business men, and old formal professors, and are afraid of too much excitement, that they are *one minute too late*. They will sink down to hell, crying aloud; "One minute too late! one minute too late!!" Don't make so much noise there, young men in the gallery; I shall soon be through.

The Holy Ghost is coming down with *mi*ghty power upon Woodstock. God knows *that I feel* it, [putting his hand violently to *his sides*] pouring, pouring, pouring, in tor-

ents into my soul * If the church will do her duty, the work will go on here as it did at Springfield, Windsor, Grafton, Chester, and the towns round about. The man who denies that this is the work of the Holy Spirit, and is not an infidel, is inexcusable. It is too bad. I won't spend a minute in reasoning with him. But if he is an infidel, let him say so. We expect they will fight against the work of God Almighty. But let not *christians* strike hands with infidels.—There are different sects, we know, and it is proper there should be. But Episcopalians, Methodists and Baptists can join with Presbyterians or Congregationalists in getting up revivals. They can have prayer meetings, and inquiry meetings in suitable houses, belonging to persons of the several denominations. Keep still there, young lads; don't whisper and play so loud. And now, when you go from this meeting, don't go to talking about the preaching, nor about me. No, go away, and pray to God to send the Holy Ghost—the third person in the adorable Trinity, and get up a powerful revival here.—

*A young convert told me, that he did not reccollect of hearing Mr. B. use the above ridiculous expression, and seemed to think I mistook his language. But I did not. He used *similar* words and gestures, many times, as I can prove *by people* of various denominations. His devotees *could not see nor hear* his numberless abominations.

When you get home, *down, on your knees, in a moment*, and utter not a word, excepting prayer, prayer, prayer. God is waiting to answer prayer in the salvation of immortal souls from hell. Pray, pray then mightily. Wrestle with God Almighty. Agonize and struggle in prayer. Don't be afraid of praying too much. Do your duty, brethren of the several churches, and God will send the wind of the Spirit, gust after gust, gust after gust, and convert hundreds of immortal souls.

REMARKS.

But few remarks will be required in this place. The leading objects of the discourse must be evident to every discerning mind.

(1) The preacher meant to over-awe his hearers and make them assent to his assumption, that the Holy Ghost followed him whither-soever he went. He continued his boasting in regard to the wonders which had attended his labors in the several places he mentioned. Instead of proving any point, by an appeal to "the law and the testimony," *he refered* to the conversion of *great characters;—lawyers*, physicians, Generals, &c. *By the same* rule, the Catholics might sus*tain, with* far greater plausibility all the

pretensions to *apostolic authority, infallibility*, the *right of indulgences*, and the like; for they can boast of thousands converted to their doctrine, whose learning, talents and fame, are as far superior to J. Burchard and Co. as the sun of day is more luminous than a midnight taper.

(2.) There is not a shadow of authority for using the text in John v. 1—4, in proof of the divine origin of fanatical excitements. The Shakers, Swedenborgians, Smithites, Mormonites, and all others, making pretensions to supernatural effusions of the Holy Ghost, might make a similar application in favor of their revivals, with equal propriety.

(3.) Mr. Burchard continued his efforts to discipline the church, and get his "foot upon the necks" of its members. To bring them into submission, he accused them of being opposed to measures, because they were new, and of finding fault with the new ways which God Almighty has chosen to convert sinners! To effect this object, he resorted to gross imposition. He pretended that his opposers among the Orthodox, admitted the *genuineness* of his conversions, but opposed him on the ground, that he converted sinners *too fast*. Now, this he must have *known to be* untrue. The hundreds "of *learned evangelical* ministers" and laymen, *who disapprove* his measures, do it upon th

ground, that most of his *conversions* are *spurious*, and that he is doing, though perhaps, not intentionally, *essential injury* to the cause of religion in general. They dread the re-action which will follow these wild commotions.

(4.) The whole drift of this sermon, goes directly to contradict an inportant point in the proceding one. In that, Mr. B. disclaimed all intensions of making people *happy*, in this life, by conversion. In this, every comparison leads to the opposite conclusion.

The sinner is represented by miserable sufferers in the porches around the pool, Bethesda. By entering the troubled water, they were cured in an instant, and resorted to health and *happiness*. Of course, the sinner, by being converted, would be made spiritually *whole* and *happy*. And so he was understood to mean, by his auditors.—Hence, his *second* sermon was a flat contradiction of the *first*. Nothing can be plainer. And yet, as he made pompous professions of being filled with the Holy Ghost, and as (he says,) "*manner is matter*," his self-contradictions, passed unobserved by the credulous, and he was *revered* as a messenger sent from heaven, to convert souls to God, by denouncing the judgments of eternal death and endless *torments in* hell. *How consistent!*

PART THIRD.

Mr. Burchard's Discourses on Wednesday—Evening Sermon, in which he slew the Philistine—Reasons for his Success—Resolute attempt to interrupt business of all descriptions.

Mr. Burchard's exercises on Wednesday, P. M. were the least exceptionable of any which I heard. His text was Ephesians, iii. 21. "*Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.*" A considerable part of the sermon was written, the style was good, and the preacher read it in a very acceptable manner. So far, there was little of his usual rant and dogmatism. It was a season of special mercy to the Bible, the cushion of the desk, and I may add, to the congregation. Rarely did the speaker *smite* those objects with his *fist*, as he was wont to do, or exclaim, "hark! look here,—boys, keep still there in the gallery;" "boys don't keep poking that fire so much;" "Mr. Mitchel, go and stop those boys from putting any more wood in the stove;"—when, lo! it was *a venerable* deacon who was "troubling the *fiery furnace.*"

Mr. B. preached a thorough-going Calvinic sermon, in which the leading points of e Genevan Reformer were distinctly and rly stated, and the *instrumentality of the urch*, in carrying the eternal purposes of d into execution, was earnestly argued. is was as it should be. We mean to be ndid, and approve every man for maintain- manfully, what he believes or professes believe, to be the truth. But the preach- having been so calm and consistent, for n to be, was less satisfied with his perform- ce, we presume, than most of his hearers. wards the close of his discourse, he bene enraged, and "went off in a tangent." oking into the gallery on the left, he eamed out, "Sinner," seizing the Bible is left hand, and bringing it up violently inst his side, and smiting it without mer- with his right hand fist,—"Sinner, Peter s, Acts third chapter, "your soul is in ger of eternal death! repent ye, and flee n everlasting damnation." And this is iir specimen of Mr. B's quotations of pture! What a monstrous, not to say ked, perversion of the sacred text! Does peaker ought to be indulged in such pal- *le mis*-statements, without interruption? *e truthless* declarations are calculated to *and deceive* the young, the timid and *rmed.* There is not a shadow of evi-

dence in the chapter to which the preacher referred, to sustain his assertion. Let the candid reader examine the chapter for himself.

The only passage to which Mr. B. *could* have alluded, is the following, (Acts iii. 19.) "Repent ye, therefore, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Now reader, compare this, or rather *contrast* it with the arrogant assertions of the wonder-working revivalist· "Sinner, your soul is in danger of eternal death! repent ye and flee from everlasting damnation!" Can the friends of Mr. B. blame me for regarding him as an impostor? What! will they undertake to convince *me*, that God has commissioned "a worm of the dust" to convert souls to the truth, by falsifying the plain declarations of his word? I would be glad to appeal to them personally and affectionately, upon this subject. Let them carefully read the words of St. Peter in their connection, and see if they can find a shadow of excuse for their leader's misquotation. The apostle says, "Repent, *therefore*," which must refer to what preceded. Well, what was it? that the sinner was in danger of eternal death?—*By no means.* The words are,—"But those *things which* God had before showed by *his prophets, that* Christ should suffer,

hath so fulfilled. Repent ye, *therefore*, &c. Are any so blind as to misunderstand this? But it is added, "*and be converted.*" Well, what was to be the fruit of their *conversion?* Were they to be saved from "everlasting damnation," as Mr. B. would have it? Not at all. Their sins were to be blotted out. "Repent ye, therefore, and be converted that your *sins may be blotted out*, when the times of *refreshing* [not *revivals*, as the preacher quotes it] shall come from the presence of the Lord." And what next? Why, it is added, "And he shall send Jesus Christ, which before was preached unto you;* whom the heavens must receive until the times of RESTITUTION OF ALL THINGS, which God hath spoken by the mouth of all his holy prophets since the world began." Can we conceive how the speaker could have done greater violence to the words of St. Peter, even had he intended to do his worst? And yet, strange to tell, we are required to believe, with this glaring evidence of a perversion of scripture, that the very perverter, Jedediah Burchard, was sent of God to Woodstock, to convert the people! But suppose he should succeed and make proselytes to *his faith* and practice? Would they not, by

*Peter preached Jesus Christ,—not "eternal death" and "everlasting damnation."

following his examples, be "two-fold more the children of hell," than they were before? So it would seem, unless they had already became adepts at deception. We hope not to be considered uncharitable in saying, that we cannot believe that *such measures* can change people for the better. If they are proselyted by such a man, and yet speak the truth, as doubtless will be the case with some, it must be owing to unyielding habits, which were acquired before Burchard came among us.

Being otherwise engaged, I did not attend Mr. B's meeting on Wednesday *evening*. I learned, however, that feeling confident he had got the church under his control, he came out in bold style, and gave the people to understand, that he should manage things in his own way, as he had done at other places. He chose for his text, the words of David, (1 Samuel xvii. 47.) *For the battle is the* LORD's *and he will give you into our hands.*"

He acted out the conquering David, in true *theatrical* flourish. He represented the old formal professors as wishing to impose upon him restrictions and limitations, corresponding with the ponderous armour of Saul upon the stripling of Israel. And having removed one encumbrance after another, "*helmet* of brass," and "the coat of ma

and thrown away "the sword," "he took hi staff in his hand, and chose five stones out o the brook;" which, by the way, I suppos were the *five points* of Calvinism. Mr. B then prepared his sling, acted out the inter vening incidents, and at length, flourished hi hand over his head, hurled the stone and smot the Philistine in the forehead, and brough him to the ground. He is said to have per formed this part with the adroitness of a actor upon the stage; striking his hands to gether and causing a loud report, as the ston whirled from the sling, and bringing his lef hand back upon his own forehead, in a start ling manner. He continued to give scop to his unbridled zeal and ambition, *virtuall* put the church at defiance, and announce his determination to manage the whole con cern, and bring every thing into subjection to his demi-omnipotent dominion.*

*Some remarks of a local nature are omitted in this edi tion; but not no account of any incorrectness in the state ment of facts. Having inquired closely into the subjects the writer holds himself ready to prove his positions by un impeachable testimony. Still, he is willing to grant tha Messrs MARSH and WILLIAMS may not reccollect of say ing precisely what is attributed to them; but if they wis for evidence of what we asserted, though it did not in th least implicate their good moral character, it shall be fortl *coming.* What the writer himself heard, from Messrs *PIERCE and* SWAN, he *knows* to be true. Nor is this all *for Hon. C.* MARSH, as can be proved, told Mr. BLAIR a *respectable* Methodist of the village, on the very ne

But the reader will be unable to perceive how such preaching and exercises should be attended with any great success. You will say to yourself, if a stranger to the concern, why, as there were exercises only in the afternoon and evening, the people had time enough for reflection. Not exactly so, my friend.—There was a system of operations, of which we shall speak particularly, in the next section of this report, that beggars all description. It will be seen that meetings of some kind were kept up continually, and every possible exertion was used, to keep the minds of the people on *Burchard* and *Mrs. Burchard*, and on the marvellous things which had been done through their instrumentality. As soon as any considerable number had assembled at the meeting-house, some preacher or deacon, or zealous professor, began to speak, expound, exhort, threaten, give thanks, or pray, as the case might be ; or the choir would chant some dolorous words in *minor key* ;

day, (Monday,) after the Congregational church had voted to invite Mr. Burchard to come here, that the *majority* had yielded to the wishes of the *minority*; but they meant to have a number of clergymen present to keep him in order &c. When Mr. Blish suggested that that looked like *mechanism*, Mr. Marsh replied, that he feared there was quite too *much of it*.

What further proof is needed, that policy was the order *of the day? And*, having commenced, how could the *back out, but with disgrace?*

singing to God in the music of wo. Those multifarious exercises were continued, from time to time, till his *Reverence* ascended the desk. Among the clerical co-workers were *Reverends*, Mr. *Morgan* of Corinth, *Washburn* of Royalton, *Burnap* of Chester, *Morton* of Springfield, *Leavitt* of Strafford, *Goodhue* of Shoreham, and others. Some of their exhortations and prayers were interesting and appropriate, whilst others were bungling imitations of the principal declaimer. It was rather amusing to see some of the *flourishing* exhibitions, particularly, of the minister from Shoreham. Had we not believed him in earnest, we should have taken his intended imitations for mimicry; for his gestures better resembled a farmer dressing out flax, than any thing else. However, all these things were of use, in diverting the attention of the people from rational considerations, and giving the mind a keener solicitude for the appearance of the prime mover of the wires. Mr. B. would generally delay coming to the meeting-house, for a long time, that the people might be satiated with the dull performances which were going on, and get wrought into an anxiety, that he might come into the *holy theatre* and act his part.*

* *Considering* the combination among the clergymen present, *to hold* up Burchard before the people, as some great "*Simon*;" virtually saying, "this man is the great

Besides, as will be seen in due time, the church was sworn to pray, and keep praying, from the close of one public exercise to the opening of the next; "prayer meetings" were appointed in sundry places; "inquiry and anxious meetings" were instituted, and every professor of religion, of the several sects named by Mr. B., was charged in the most solemn manner, under the awful penalty of taking an *obscure seat* in the far distant *twilight* of heaven, to go from house to house, and bring the non-professing people into the meetings. He demanded of them on the peril of wearing a dull, starless crown in heaven, to take their small children out of school, and put them under Mrs. Burchard's care. Yes, he told the church-members to put every carriage and sleigh into immediate requisition, and ride from early breakfast till

power of God," (Acts, viii. 8, 9,) it is not strange that "the people were bewitched" and deluded. Every thing was so arranged as to keep the eyes of the multitude fixed upon "the sorceror" Ministers of all grades, from father MERRILL and president LORD, to the "gentleman parson," as Burchard said, "who works hard to write one or two sermons in a week, and *read his audience to sleep on Sunday*," stood or bowed before him, with apparent awe, and performed their parts of the drudgery, at his bidding. *This was all agreed upon, to produce effect!* But why were no *Baptist* or *Methodist* preachers invited into the desk? *Did Mr. B think* "the *kitchen* would answer for them," *whither he ordered some* Methodist professors and others *in a prayer-meeting?*

two o'clock, P. M. in collecting people from all sections of the town, and the towns round about. And as far as possible they carried his high behest into execution. They ransacked the village, the town, and other places, and almost dragged the people, especially the young and the diffident, from their homes and their business, to the scene of mental slaughter. Merchants were required to shut their stores, mechanics their shops, and all laborers to abandon their usual occupations. The good regulations of society and the habits of industry were to be broken up at the nod of a man, who proclaimed himself, at the onset, "a *poor*, *blind*, *miserable sinner*." Had it not been for the firmness and good sense of a few persons, every store in the place would have been shut, as Mr. B. boasted had been done in other places.—Thanks to the men that did not bow to a little Nebuchadnezzar, nor fall down and worship his idol, fanaticism. They are richly entitled to the gratitude and patronage of an enlightened but recently insulted public.

The reader will have discovered by this time, that it is all vanity to talk about "time for consideration," and deliberate choice, *among* those who were candidates even, for *believing in* the sincerity of Mr. B.'s pretensions. If they had not phrenological and experimental knowledge enough to read h

through, and understand his hollow-heartedness on the first observation of him, they were thrown into commotion, by his *manner* of speaking, and the whirl of the surrounding elements. The mind was tremendously roused, meetings were kept up late, and sleep fled away; and as bodily exhaustion and lassitude came on, the understanding was proportionably weakened and deranged, and became an easier prey to the "miserable" "wolf in sheep's clothing." By the faculty of secretiveness, Mr. B. kept his real *designs concealed*, till he was ready for the attack. He took the credulous by surprise, and conquered, without giving them time for resistance. Were this but the *fiftieth* time that he had played the same game with deluded congregations, we might be induced to hold our peace. But as the case is, we feel it a solemn duty to cry aloud and spare not. To be sure, he is far from being a learned or highly talented man; but he is a powerful speaker and manager, and by the engine which he puts in operation by enlisting the several churches in each place, he produces great commotion. Instead, therefore, of being "lulled to sleep, people should be put upon their guard"—be apprised of his manœuvres—*by seeing* him in a mirror.

PART FOURTH.

PUBLIC EXERCISES ON THURSDAY.

We come now to another very important ranch of Mr. Burchard's labors. As has een seen, he had slain the Philistine—conuered the church—put its members upon he chase, hither and thither, in complete obequiousness to his sovereign command, so hat he might safely unfurl his colors, and no ne would dare say, "what doest thou?" Soon after he began his exercise, some genlemen came in with *benches*, which they deigned for the aisles, to accommodate persons who could not otherwise have seats. Mr. B. let them have time to get up near the esk, and then directed them to carry the enches out of the house. Several distinuished individuals, C. Marsh Esqr. among he rest, told Mr. H. B. Dana and those asisting him, to place them in the side aisles. "No," said Mr. B., "take those benches out f the house, Mr. Dana; carry them right ut; *for* I shall have occasion to use the les. *Take* them away, Sir." And Mr. —*who*, forsooth, is a very pleasant man,— ed, blushed and obeyed their "common

master." We shall do injustice not to add that the clergymen who were present, *buckled down* and *laughed in their own bosoms*, to witness this exhibition of pontifical authority. They were satisfied, by this time, that the battle was fought, the victory won, and all the people in the hand, and subject to the control, of the conqueror.

AFTERNOON SERMON.

Cast me not away from thy presence, and take not thy Holy Spirit from me
Restore to me the joy of thy salvation, and uphold me *with thy* free Spirit. Psalms li, 11, 12.

The first leading point was, that christians are sometimes cold, lifeless, dead, and do not enjoy the spirit of their religion—the joy of their salvation. He dwelt largely and zealously on the substantial *joy* and happiness which every active christian must necessarily experience, and declared emphatically, (holding up and waving about the holy book in the face of the congregation,) that christians were the only people who could be said to be truly happy and joyful.

We could not avoid reminding a friend at our left, of another denomination, of the contrast between this, and the statements in M

B.'s first discourse, viz. that religion does admit of happiness in this life.* We v satisfied, that if the members of the sev churches in this town, and others of e talents who had not made a profession o ligion, could swallow and digest such cor dictions, they were not a whit behind tl mentioned by our Saviour, in Matt. xxiii.

It reminded us of a serious anecdote w was related in a discourse by Elder J RAND, something less than twenty years in Springfield in this state.† Mr. Rand speaking of the credulity of church-meml and the influence of the clergy over th He said they would receive the most pa ble contradictions, and believe even, *black* is *white* or *white* is *black*, if the pri told them it was so. In support of statement, Mr. R. told the following anecd

"As two *Standing-Order* clergymen v riding together one morning, one of tl complained to the other, that it was a tha less task to be a minister, in these days. thought they were getting to be of the *fal* order. Aye, said his friend, and what is matter? Why, he replied, *the people* b to *open their eyes*, and see for themsel so that if I happen to *contradict* myself, t *at once discover* it; and hence I am lo

* *See page 26.*

† *Elders Jasper Hazen* and Uriah Smith were pre

all my influence. O, you don't work the card right, said the other; you fail in the *manner* of doing the thing up. There, brother, there comes one of my deacons, the soundest man in my church; and if you will hold still and *look serious*, I will make him say that the *crow* on that tree yonder, is *white* or *nearly* white. As they met, the Parson with his wig on, said,—Good morning, deacon Sharp.—Good morning, *Reverend Sir*, said the good deacon, with hat off. Well, deacon, did you ever see a *white* crow? Why, no Sir, all crows are *black*, are they not, Parson? By no means,—just look on that limb, and you will see a *crow* as *white* as a snowball. The deacon looked, and looked, a long while, and replied in a *reverential* tone, Why, really, Rev. Sir, it does not appear to me to be *exactly white*. Dear man! exclaimed the Parson,—what is the matter with your eyes this morning? Look again, deacon Sharp! Is *that crow black*? The deacon took another close peep at the crow, and yielded the point, saying, "Well, *I believe it is gray*."

But Mr. Burchard's hearers showed greater credulity, than to believe *black* was *gray*; they went the whole figure, and called it perfectly *white*. I had like to have forgotten to mention, that after the two priests passed the good deacon, they had a real spree of laughter, and agreed that every thing depe

d on the *manner* of saying things. And
ıo knows but that the Reverend parsons
ıo witnessed Mr. B's achievments, in this
ıce, and others, enjoyed themselves in
ual merriment, in private, on seeing him
monstrate that "*manner* is *matter*.*
The next branch of the sermon, related to
ɜ *restoring* of the church to her former
r. He said she was in the situation of the
urch of the Laodiceans, described in Rev-
ıtions, iii, 15, 16,—neither dead nor alive,
old nor hot." "They are like warm water
ten into the stomach to make people sick;
nauseous, and disagreeable, in the extreme.
[ere the speaker shuddered, and conformed
ı looks to his sickening comparison.]—
range language as it may be for God Al-
ghty to use, said he, yet God said to the
ıodiceans, "as you are neirher cold nor
ıt;" but luke warm, that is, like warm wa-
r in my stomach, "I will SPUE thee out of
y mouth." What an awful description this
a *christian* church! But this is exactly
ur condition. The church of Christ in
OODSTOCK, is luke warm—neither cold,
ır hot—nauseous and offensive to God Al-

*Those over serious people who may be disposed to *sigh* ur levity in repeating one anecdote, are gently remin- of "*the thousand* and one," which Mr. B. introduced is public performances, which were so gravely de- d, as to cause them to *laugh*, heartily.

mighty ; and if you don't repent and *vent* the *spite* of your love upon God,—for so a distinguished writer, *Saurin,* I believe, says it ought to read, he will cast you off as offensive and disgusting to him ; "*he will spue this church out of his mouth.*"

Reader, it is a sacred truth that there was much more of the same kind, addressed directly to the Congregational church, in this place ! Comment is unnecessary.

Then came the preacher to the part of his text which says, "then will I teach transgressors thy ways." The following paragraph embraces the substance of what he said, and much in the same language.

"I have come to teach transgressors, who deserve to go to hell, the way of salvation. Hark ! look here,—you sinner, there in the gallery,—you ought to be damned, and you know it. [A whistling noise.] Keep still ; don't make any disturbance. What a disgrace it would be in a place so enlightened as this, to witness any ungentlemanly conduct.—I preach salvation from hell according to the eternal purpose and decree of Almighty God. I tell you sinners of Woodstock that, unless you are saved from eternal hell according to God's eternal counsel and *purpose, as* declared right here, in the 3rd *chapter of* Ephesians, you will be damne

eternally. Some preachers are afraid to preach the plan of salvation, as the scriptures declare it. They darsn't say to transgressors, you *will go to hell and be damned eternally*, unless God has *elected* you to eternal life, and *decreed* your salvation according to his unalterable purpose. They are afraid of offending some of the church that can't bear this doctrine, or some of the congregation that don't like such *harsh* preaching. So they *fritter*, and *fritter*, and *fritter* away the doctrine of election, and decrees and endless damnation, till it is good for just nothing at all. They are afraid to say, sinner, you will go to hell and be damned forever, unless God Almighty elected you to eternal life, before the world was made, the planets moved, or the sun shone in the firmament. They want to please every body,—so they speak smooth things, and spend a whole week in writing one or two discourses, which they deliver on the sabbath in such a genteel way, that no body is offended. The hearers say, what a *mild preacher* we have got here; how pleasantly he speaks. He don't preach about decrees, and purposes, and eternal damnation. He is a fine man; *come let us go over to the tavern and take something to drink.* Ha! that's the way then, is it, to teach transgressors?—The way to lead them

to hell!! Never was a sinner truly converted to God, by such miserable stuff.* I have no allusion to the preaching here, nor to any person now present. But I tell you that I an't afraid to preach *Calvinism*. Thank God, I *am a Calvinist*, and an't ashamed to own it. God Almighty knows that if the doctrine of *election* isn't true, I shall be damned as sure as there is an eternal hell for sinners! All my *hope* is in this glorious doctrine, connected with *effectual calling*, and the *final salvation* of *all* God's *elect*. I was as abominable a rebel against the law of God, till I was *four* and *twenty* years old, as ever trod the earth—rushing headlong to eternal perdition! What could have saved *me* then, short of the *election*, *purpose* and *decree* of God? Look here, you hell-deserving sinner! what can save *you*, if the doctrine of *election* isn't true, as declared right here, Sir, in the *ninth* chapter of Romans, "God will have mercy on whom he will have mercy," that is, on all his elect people, and the rest he will send to hell. If I didn't believe this, I would shut this Bible, and go right down out of this

*In this sermon, as well as the one of the day preceding, Mr. B. *lashed* the clergy for their idleness, foppery, affectation and uselessness, most severely. He mimicked their *dull, stiff, starched*-up manner of delivery, in laughable *style*. He gave directions in regard to study, visiting, *praying*, exercise, recreation and rest, "with all author

desk. [Smiting the cushion, most furiously.] But I do believe it—I glory in it—and if I had it in my power, I would write it on every object in creation, and *hang it up on a fixed star*. Though I am but a feeble piece of clay, yet I am called of God, and wedged in under the altar, that I may cry to Almighty God to save his *elect*, by causing the light of his eternal purposes to shine upon them and start them up, that they may be saved from hell."*

A few remarks upon Mr. B.'s Calvinism seem to be indispensable in this place. As we must be very brief, the undivided attention of the reader is solicited.

(1.) That the preacher was in earnest, when he proclaimed himself a Calvinist, i. e., a believer in the doctrines of JOHN CALVIN, no candid person can dispute, who heard him on the 11th and 12th of February. And it is seen above, that in the afternoon of the 11th, he declared his entire assent to the *Calvinistic* doctrine of *decrees*, *election*, and the *effectual calling* of the elect.

(2.) It follows of course, both from Mr.

*Mr. Burchard then told what great things he had done at the West, *Lockport*, *Buffalo*, *Rochester*, and many *other places*, as well as in this state and New Hampshire, *which need not* be reported. I have been the more particular *in the* part of the discourse relating to Calvinism, *because of its* immense importance.

Burchard's argument and from the nature of the case, that he holds that *all the elect* of God *will certainly be saved.* This is just as certain as it is that God will not fail of accomplishing his own "eternal purpose," or of causing it to be accomplished. Just as *certain* as that an event will take place in accordance with the "unalterable decrees of the Almighty." This is consistent with itself. It would be the height of *impiety* to argue that God's counsel would *not* stand, and that he would be frustrated in his eternal purposes, and *not* do all his pleasure. It is perfectly reasonable to suppose that, *if* the all-wise Creator *elected* or *chose* (for the meaning of the two words is the same) a *certain number* of the human race to eternal life, before the earth existed, the planets moved, or the sun shone, *he will infallibly save that number*, be it more or less. And we will be perfectly fair, in this case, and not jump at conclusions, as some do, and say that they will be saved whether the means which were appointed to effect their salvation are used or not. No; we mean just as Mr. B. does, and every other consistent Calvinist, viz. that God appointed and *decreed* the *means* by which that *certain number of individuals were to be converted and saved.* But these *means were* a part of God's original plan *and were as* certain to be used as the De

was certain, of accomplishing his own
pose, in the salvation of the elect. Nay,
will go further, and not accuse the prea
of implying that the *saved* are *mere machi*
but allow that they possess all the agenc
which he would contend; only, keeping
the chain of consistency, by maintaining
it *was decreed* of *God*, that the *agenc*
the *elect* should *infallibly* be so influer
by the *effectual calling* of God, that
would *infallibly be saved*. Can any fri
of Mr. B. say that, the writer is not fair
even generous in these remarks?

(3.) It follows of consequence, that
more nor *less*, than that "certain numbe
individuals whom God elected to eternal
can be saved." No sensible man will
this. It would be the height of absur
according to the above system, to con
that those persons might be saved, whom
did not elect or choose for heirs of salva
The divine decrees must necessarily, as
Burchard and all Calvinists maintain,
tend to all his purposes and all the even
his providence." Therefore, if there is a
of mankind, whom the Almighty did
elect or choose for salvation, he did *not*
pose to save them; and if he did not pur
to save them, he did not *decree* to save th
and as he decreed whatever actually pr
to be their destiny, it follows of nece

quence, that he actually decreed the
is misery of all those who are endlessly
ible. These inferences are so evident,
o well-informed Calvinist will attempt
trovert them by fair arguments. He
as well admit that *three* and *seven* make
d yet deny that *seven* and *three* amount
same number.

to bring the subject to the comprehen-
f children,—almost of infants,—let us
se that, when the Creator designed the
nce of JEDEDIAH BURCHARD, he elected
eternal life, and decreed the means by
his election should be made infallibly
Has there ever been a time, since he
ected, that it was possible for him not
finally saved? Certainly not; unless
been possible for God's purpose to fail,
event not take place, which he de-
should take place: and to say that,
be both foolish and blasphemous.

ll, let us suppose, on the other hand,
hen the Deity designed to give exist-
o JASPER HAZEN of this place, (whom
urchard politely doomed to endless mis-
r not believing in the Trinity,) he did
ct him to eternal life, but ordained him
rlasting wrath and suffering. He did
an to give Elder Hazen an effectual
; *nor appoint* any means by which he
infallibly be saved; but on the con

trary, the Creator decreed all the events by which he should infallibly be miserable to all eternity. Now, will any person of half common sense and of common honesty, pretend that it was ever possible for the *non-elect Jasper Hazen* to be saved from that doom to which he was predestined of God? Surely not, unless he would contend that the *decrees* of the Almighty, rendering the *events* infallibly certain by which Elder Hazen was to be eternally damned, could be *nullified*, and the eternal purpose of God prove abortive: and this would be nonsense; and nullification *without* a vengeance.

Now then, what is true of the two individuals above named, is equally true of all other individuals of the human race. Hence, Mr. Burchard taught that God *decreed* the salvation of that certain number of individuals whom he elected to eternal life, before the planets revolved or the sun shone in the firmament, and these individuals will be saved by the means appointed; but that all the non-elect will as certainly be damned as it is certain that the decrees of God will be executed.

(4.) It is equally certain that the *elect* have never been *exposed* to endless misery *since* they were elected to eternal life. The *election of* God made their salvation unalterably *certain.* We do not pretend to know *what their* exposure might have been, before

they were elected of God and ordained to eternal life! But, of one thing we are certain as we are that Mr. B. taught that God elected a certain number of mankind to eternal life; viz. that *that elect number* has not been in any real danger of going to eternal hell, since the moment of their election.—When that moment was, he did not see fit to inform us; but it was anterior to the creation of the earth; for Mr. B. said that the election took place *before* the earth existed, the planets moved, or the sun shone in the firmament. Of course, the elect have been perfectly *safe*, whatever may have been their *fears*, ever since that time.

(5.) The last inference is, that those preachers, who understand and proclaim the above doctrine of election, and yet excite the *fears* of the *elect*, and make them believe they are in danger of going to eternal hell, are deceivers. They bring upon those people a strong delusion, in order that they may be *saved*, instead of damned. They go upon the principle that the *end* justifies the *means*, it would seem. There can be no mistake in our inference. If Mr. B.'s doctrine of election is true, then, every person whom he was the means of converting in this place, granting that the conversion was genuine, was *deceived in* regard to a most important point. *Each one* was made to believe that he

more danger of being miserable t
n they are now, or will be at any
e.*

should not be forgotten, that Mr.
ıtly referred to the 3d chapter of
s, to prove that God had *elected* a
ber of the human family to etern
purposed to save them from hell.
er, just turn to that chapter and rea
stonished! Not a word is said
, or election," either in that cha
e Epistle to the Ephesians. An
ge which mentions the divine pu

* us suppose that Gen. MOWER, Dr. PALMI
WAN, of this village, had been *elected*, ac
above system, just *one week* before Burchar
odstock. Would it not follow then

reads thus—"According to the eternal purpose which HE hath purposed in Christ Jesus our Lord: in whom we have boldnes and access with confidence by faith in him."—(Eph. iii, 11, 12.) And then the apostle mentions "the whole family in heaven and earth," instead of an *elect part*. To understand the import of God's "eternal purpose," we must consult the same author, in passages where he is more explicit. Turn then to Ephesians i, 9, 12, and you will find the subject defined and illustrated, in these words—"Having made known to us the mystery of his will, according to his *good pleasure*, which he hath *purposed* in himself: that in the dispensation of the fulness of times, he might gather together in one, *all things* in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained an inheritance, being *predestined according to the purpose* of him who *worketh all things* after the *counsel of his own will*; that we should be to the praise of his glory who first trusted in Christ." What, in the name of common sense, has this to do with Mr. B.'s declamation about being *elected* and saved from eternal hell, according to the purpose of God? Why, just as much *as it has with* the Catholic "purgatory" *and "the seven* hells" of Mahomet, and *more. This* text, in connection with the

referred to in the 3d chapter of Ephesians, is just as good evidence that the Almighty purposed and decreed that *John Calvin* should work eternally in hell at *black-smithing*, because *Swedenborg* said he saw him there, in that employ, as it is that God has elected a part of mankind to eternal life, and left the rest to be eternally damned; and for this good reason, because it says not a syllable about either. It is surprising that men of talents could be edified with such gibberish.*

The last part of Mr. B's discourse, was designed to prove, or rather *assert*, that the *conversion* of sinners depended on the exertions of the church. He said, the church in Woodstock was responsible for the conversion of the sinners in this place. That the eternal God—the babe Almighty—Jesus Christ, had declared, that unless the old professors of religion would rise, and do

*It may be said, perhaps, that the preacher depended mostly on the scripture doctrine of "*decrees*," in support of his views. Well, the only passage in the whole Bible, which speaks of God's *decree*, in reference to human beings, is Psalms ii, 7, 8; "I will declare the *decree*: the LORD hath said to me, Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." I should think this ought to be *one of Mr. B.'s* proof-texts for the "Trinity;" for it as *clearly proves that the* LORD was the author of his own *existence, on a certain* day, as it does that he will make *any of the human* race finally miserable!

their duty, these precious, immortal souls would all go down to endless damnation.—We do not say he was angry; but we do affirm, under all possible solemnities, that his looks, his gestures, his violent action, his dogmatizing language, indicated the heat of indignation. He held up the Bible at arm's length, shook it terrifically over their heads, smote it repeatedly with his clinched hand, and threatened them with a degraded seat in heaven, if they did not rise in their strength and assist him in the conversion of sinners. The writer will not report all his horrific expressions, his tantalizing language, towards the church; they would appear incredible. Let a moderate specimen suffice. Thus; "profess to be christians, do ye? Ha! christians! and what have you done for the salvation of immortal souls? Just nothing at all. And now I have come and am willing to preach and pray myself almost to death and do ten times as much as I ask any of you to do, and yet you won't move a hand towards the work. Ha! you want *me* to do it all, don't ye? Well, I tell you I *won't.* I'm willing to do all I can; but I won't kill myself to save souls, if you, old grey-headed professors, won't take hold and do what you *can. You* say we are old and feeble, or w *have business* to attend to, and we can't *much, if* we try. Well, do what you

lift as much as you can. That's all I ask. Look here; I have a building to raise, and I get fifty men to help me. But thirty of them don't lift but half as much as they are able to, and let the whole weight of the timber come upon the other twenty, and they are almost crushed to death by it. I tell you, old professors, that I won't stand and bear the whole load, and be crushed to death.—Lift as much as you can, I say. Lay hold, and if you can't lift but twenty pounds, very well; and if you can lift fifty, do it, and if you can lift a hundred, then lift a hundred. But don't think I will kill myself, lifting every pound I am able to, while you who can lift a hundred, lift only fifty. God knows I won't do it. I tell you, I will *do more than ten times* as much as any of you, but I won't work alone. The Holy Ghost is here; God Almighty knows that I feel it gushing into my own soul; and I wan't to save those precious, immortal souls from eternal hell.—My very soul yearns for them. They are standing on the very brink of perdition! Oh, that I could *wake up this sleepy church*, and get these lazy christians to work as they ought to. Young men and women, I want to save your souls from hell; but the church *is in the way*; she won't let me go on with *the work*. She will neither work, nor get *out of the* way that others may. What is

the matter with this church? You will say, —Why *we* are converted; and *we* shall go to heaven, and others must take care of themselves. Yes, you are converted and probably will get to heaven. But how will you look in heaven? Why, you will enter, and instead of putting upon your heads, crowns studded with souls as so many sparkling stars, Gabriel will say to you, "*pass on, pass on,* you old professors of Woodstock; that wouldn't convert souls to God, and take your seats, *away yonder,* in the distance of the dim-twilight. You are to cold to stop here, among these burning christians and glorified martyrs, whose souls were fired with the love of souls that now glitter in their crowns."*

*Mr. B. went on in a strain like the above, for a long time, repeating the same severe reproofs upon cold and inactive professors, declaring that if they did not come into the work, immediately, he would leave them, and so would the Holy Spirit which was then hovering over them and waiting for a chance to save sinners. He again named the several towns in which he had recently labored, and referred, in no measured terms of flattery, to the "young converts which were present from Springfield, and Charlestown," and some others; and to his Br. Bradford, [I think that's the name] from Grafton, and Burnap from Chester; adding, that he had received a line from his Br. Morton of Springfield, stating that the work was still going on in that place. All these things were ingenously interwoven with the discourse, and well calculated, considering that "*manner* is *matter*," to induce the church *to acquiesce in his measures.* Finally, the influential men *dare not do otherwise,* whether displeased or not.

e himself. He told them of
s conversions which had followe
hibitions in New York and ele
hen four or five hundred of differe
id come into the aisles, and got up
ees, (though he did not regard th
spensably necessary)—and made co
their sins, and received forgiveness
art of the work was done up in a r
ascinating style. It was like smili
nine following a storm of thunde
ny one happened to come into the
t this time, he would hardly have
he reports of Mr. B's ranting on otl
ions, howsoever suspicious he mi
een of the sincerity of his pretensic
The preacher then read a form of

sure up the precise language in my mind. Being somewhat acquainted with several members of the church, whom I regarded as honest, good-hearted people, I could not believe that they would confess themselves guilty of almost all crimes, except "murder and treason."

Well, Mr. B. read from the prophets, Malachi, chapter iii; Nehemiah, ix; Daniel, ix; and remarked most ingeniously upon the sayings and *confessions* therein recorded. And I must *confess*, too, for I could not but *smile in his face*, when he looked at me, to see the adroitness with which he did the thing up. But, I was not alone; for Br. Southgate, leaning over the desk, *smiled harder* than I did; and, if my "*specs* are not too *young* for me," "Mr. *Burchard once smiled* very perceptibly, as he gave me a glance. However, it was, on the whole, rather a serious matter. If I sinned, I hope this *public confession* will entitle me to forgiveness, without a clerical confessor.

The members of the several churches, of the denominations under the auspices of the protestant confessor, were *sweetly invited* to come into the broad aisle. At first, the work went on rather slow; but Mr. B's converts *from abroad*, who were disciplined to the *manœuvre*, setting the example, the audience *was soon* in commotion, and the old m

come along brothers and sisters
persuasions;—Presbyterians, Episco
Baptists, Methodists, and all. Tha
way to get the blessing, just as the ch
have in other places. God will forgi
if you confess your sins, and help yo
vert souls. Accessions will be made
your churches. Make room there
and let that *daughter* come out.
come, come right along. Very well;
of you can't get into the aisle, stand
the pews; that will answer.

Now, as the people of God bowed
selves before God, when they confessed
sins, hold down your heads, and I will
read this form of confession." Then I
read over the same humiliating and sha

the means of removing. Were I to intimate that I considered the churches here, made up of such a hollow-hearted, insincere, dissembling set of members, I should expect to be prosecuted for defamation. I am heartily glad that I can say sincerely, that whatever may be true of individuals, I do *not* believe the members in general, are so destitute of moral and christian principle, as Mr. B. pretended they were. Nor is it at all certain, that the confession will conduce to a reformation, even if they are something near as base as was confessed; for, as they were made to say, that they, "*had frequently confessed their sins without forsaking them*," I am suspicious the same will be true in future. When people get accustomed to falsehood and dissimulation, I am not inclined to repose much confidence in them.

Well, three prayers followed the Confession, viz. by Messrs. Burnap, Southgate [one of the confessing, sinful saints] and the *would be* Pope. Then all their flagrant and secret sins were forgiven, of course! What a convenient method of squaring up long accounts! What *pious knave* would not be willing to huddle in with a crowd, and bow assent to a confession read by another, and do penance by standing up half an hour, to hear prayers, *that would cheat justice* out of its dues? *or what* man or woman, who rolls sin as a

The next movement was, to explai
art of the process which related to o
quests for prayers,—asking people
ho were willing to be prayed for,—
part certain pe*s for *anxious seat*
aving frequent *fasts*. Mr. Burchar
d to be fair ; he cared nothing abo
neasures or *new* measures." All h
ed was to convert souls. If any
ould tell him of any method whi
better than the one he pursued, he
be very thankful, and adopt it. T
had been very successful in savin
from hell ;—naming over again,
twentieth time perhaps, the hundred
had been converted in the several
—hich we have so often mentione

"and when I invited the anxious to come forward, I observed a large number of persons, who appeared to be willing to take the seats, but kept looking at a certain gentleman, as though they wanted him to take the lead. The man observed it, and although he felt no moving of the Holy Ghost himself, yet he thought it could do him no hurt to take the anxious seats; and knowing he was hindering others, he rose and went forward; and instantly, one after another followed him, and the seats were soon filled. I found, said Mr. B., that the man was a *Captain*, and a very influential man, and he got religion on the spot with many others. Now, if he had held back, perhaps not a person would have taken the seats, and before they had had another chance of being saved, their souls might have been in eternal hell! How important it is, therefore, that our *first men* should take the lead. They can influenc a great many others. This is just as it should be; for God works through the instrumentality of means. He makes use of *professional* and *influential* men, as means of converting others. And they must not wait till they *feel anxious*, before they take the anxious seats, but come right forward, and very probable the *moment* they seat themselves, God Al*mighty will* send the holy spirit right in

His sermon was founded on Acts x
Almost thou persuadest me to be
in." A few things in the discours
be mentioned.

(1.) Mr. B. paraphrased the cha
presenting "Saul of Tarsus," (as h
uniformly called St. Paul,) as "warn
ippa of his exposure to eternal hel
entioned the word "Hell," abou
nes, in his introduction, and twice t
er in the rest of his discourse. N
aul did not use the word "hell," i
ritings. *No, not once.* Remem
ndid reader.

(2.) The preacher asserted that t
chance for every sinner to be sav
"the sinner passed a certain *line*—

bicon, as he should call it, or the line of *demarkation*, his case was hopeless. Any time before he got to that *line*, he might be saved; but cross that line, and he was certain to be damned. God Almighty himself could not save him.

And this, mark you, was said in the *evening* of the very day, in which Mr. B. had preached the doctrine of election! What a monstrous inconsistency! What, could a non-elect sinner, whom God had purposed to damn eternally, be saved? Nonsense.

(3.) Mr. B. declared in stormy eloquence, that Jesus Christ had said, in Mark xvi, "He that believeth not, shall go to hell and be damned *eternally!*" which I declare, in the spirit of meekness, was *palpably untrue*.—Let every one read the text, and see if it says any thing about "eternal hell." The apostles themselves were *upbraided* in the 14th verse, for *both* "unbelief and hardness of heart, because they *believed not*," &c. They were *then*, UNBELIEVERS. Were they damned eternally? All men are under condemnation while unbelievers, but not after they believe and obey. "For God hath concluded them *all* in *unbelief*, that he might have MERCY *upon* ALL."—(Rom. xi, 32.)

(4.) The preacher asserted that "God Almighty said to the sinner, in the 1st chapter of Proverbs, when you are in HELL, I wi

laugh at your calamity, and mock, when your fear cometh." We pronounce his assertion untrue. The word "hell," is not used in that chapter, nor is it said that *God* will *laugh* and *mock!* What an adorable Object of worship! and how worthy of imitation! That *laughing* and *mocking* divinity, of whom Mr. B. spoke, was a *female*, it appears; for it is said, "*She* uttereth her voice in the streets—*she* crieth, &c.—*I* will laugh at your calamity." Do the Burchardites worship an *almighty female*, as well as an *almighty baby?* Or do they believe that the God of the universe will "laugh and mock," eternally, at the sufferings of his offspring? How long before they will learn to read the scriptures, understandingly?

(5.) Mr. B. pointed to a young person before him, and said, ☞"young man, I know you will go to hell, if you don't get converted at this meeting. Some pass the Rubicon—the line of demarkation, at *twenty*, some *twenty-five*, some *thirty*," and so on.—"But God Almighty can't scale the barrier of unbelief. When Jesus Christ was in his own country, he couldn't do many mighty works. What's the matter? A'nt you God Almighty? Yes. Well, what's the matter, *then, that* you can'nt save sinners from hell? *Why*, they won't believe; and I can't scale *that wall.* There, don't you see? I have

proved, young man, that your soul will be in eternal hell, if you don't get religion at this meeting. [The young man *smiled*.]—You may laugh, now, Sir; but you won't *laugh* in hell! Hark! God Almighty will laugh and mock at your eternal calamity." (If God *laughs* and *mocks*, may not a young man *smile* ?)

He then fancifully described Saul of Tarsus and Agrippa in the future world, diverging yet farther and farther from each other,—the former reaching the throne of an archangel, and the latter sinking yet deeper and deeper in hell. It was all *imagination*, going to prove that "every *imagination* of the thoughts of his heart, was only evil continually." He constantly *imagined evil* things. (Gen. vi, 5.)*

On FRIDAY, P. M., the preacher commenced by reading from the 8th chapter of St. John's Gospel, and soon became raving in favor of the TRINITY. He said, "If Jesus

*Having thought upon Mr. B.'s misquotation of scripture, I felt it my duty to write him a note, on Friday, the 13th of February, in which I mentioned several examples of the kind, and frankly notified him, that if he persisted in that course, I should feel it my duty to expose him publicly. It did some good; for when I was present, afterward, he would qualify his assertions, by saying, "I don't give the exact *words*, but so I understand the passage to *mean, or so I paraphrase it.*" But when I was not in meeting, *I was told*, he indulged in gross misrepresentations, *the most abusive* language.

Christ was not the very God Almighty of whom he was speaking to the Jews, they were exactly right in accusing him of being a devil, as in verse 48; for he was either the eternal God or the eternal devil. Jesus says, he thought it not robbery to be equal with God; and if he wan't equal with him, he was the most audacious and heaven-daring robber that ever was on earth." After a wild excursion, in which he had connected his own name, with those of *Latimer*, *Cranmer*, *Fenelon*, *Massilon*, and others, Mr. B. stretched his arms as far as possible toward heaven, and exclaimed upon his highest pitch of voice;—"Yes, if Jesus Christ was not God Almighty himself, he was the most abominable and blasphemous *robber*, that God Almighty ever suffered to *curse* the earth" !!! Such was his *proof* of the doctrine of the adorable Trinity. Remarks are unnecessary.

The sermon was from Psalms, viii, 2,—"Out of the mouth of babes and sucklings thou hast ordained strength." It was a "cunningly devised fable," and ought to be mentioned, that people may not be duped by it, in other places. By turning to Matt. xxi, 14—16, the reader will see, that "the *wonderful* things" which Jesus did, causing *the children* to cry out in the temple, "Hosanna *to the* son of David," and on which

occasion the above language of the Psalmist was quoted, consisted in "healing the blind and the lame," which children could see and understand as well as their parents. It was nothing which had been done for the children themselves; but wonders which were wrought on others, probably their parents and friends, which caused them to utter their joyful hosannas. Had the "Son of David" performed "lying wonders," and made *elect* parents afraid of going to the hell to which they were not exposed, children would have *cried* undoubtedly,—for they did here—but they would have wrung their hands and screamed, "*Oh dear! oh dear me! Son of David, do save me from endless hell.*" Such is the difference betwen the works of the "Son of David," and those of the *son of deception!*

But by an artful perversion of the text, the preacher made it appear evident to many, that his method of converting little children, by putting them under Mrs. Burchard's care, was scriptural; and that they ought to be admitted into *full*, instead of *half* communion in the churches.* He told

*B. said that, setting aside *converted children* to see if they would *live* like christians, and keeping people three or *six months* on trial, before receiving them into the *church was as foolish*, as for mothers, who had healthy *babes, to lay them on the shelf*, a month or two, to see *whether they would live*; instead of nursing them with *care and tenderness!*

Son of David, which was about
after she got religion! It appea
hat the lovely child would have
ell if she had not been converted

This was a grand manœuvre; f
ll the dear credulous mothers o
et their children under Mrs. B
anctifying care. They were al
his intimation that *infants* were li
lamned forever!

Mr. B. said he depended on ch
ssist in the conversion of the wo
than *eight hundred millions* of souls.
of consequence could be expecte
gray headed converts, with one f
grave. "There," said he, "I h

"I converted one old sinner at Perkinsville or Weathersfield, I think—but no matter—where I got some gleanings among the people that have been under the care of old father CONVERSE, for thirty or forty years. The old rebel was *sixty*, *seventy*, *eighty*, and I don't know but *ninety* years old,—no matter about that—and after a long struggle, they said he was converted; but I didn't believe he was myself. But what if he was? The people it is true, thought a great deal of it. But I asked them what they made such a fuss about him for? What good can that old man do, with but one foot upon the earth? Why, said they, he will be saved from hell, and count one among the redeemed. Yes, so he will, if he was truly converted; but I doubt it. He will just be saved from hell, *and that's all.* He won't be the means of saving one soul. But among the children that I converted there, after they had taken lessons in Mrs. Burchard's department and given their little hearts to God, some Brainerds, or Worcesters, or Whitefields may rise up, who will convert thousands and thousands to God. I tell you then, that we must begin with the children. Some are looking for the Millenial reign of Christ to commence in a few years!"

Mr. B. told several stories—very interesting undoubtedly, to those who w

But, really, it would be trifling with
ous matters to commit them to paper
The EVENING EXERCISES of Friday
he exception of the indescribable con
t the close, when the *anxious seats*
illed, were tolerable, for a revival occ
Mr. B. first read the *parable* of the rich
nd Lazarus, and, as might have bec
ected, made various unreasonable rem
le then delivered a discourse from Ma
6—52, which was the least "spiced"
hell, eternal hell," and other favorite
ressions, of any we heard him preac
hough he did not reason, and many
mparisons were ridiculous, it was ri
teresting. I think it was at he clo
is sermon, that he

B. exclaimed, "*loose the colt*, and let her GO! *Cut the halter*, the *rope*, if you can't untie it, and *let her* GO. I tell you LET HER GO.—Let Jesus, God Almighty ride through Vermont, in splendor and triumph."*

But we may as well come to a close here, as any where; for there is no end to the extravagances of this prodigy of religious fanaticism. We have omitted many things, on account of their being already before the public; such as his representing "the operations of the Holy Ghost, by the young fox, stolen by a Spartan boy;" by "a lad crawling shily up to catch a bird;" and by "the sword which first cut off the drowning man's *right* arm, then his *left*, and when he seized hold of a rope with his teeth, to save his life, *cut* off *his head*, also." Nor have we noted the oft-repeated comparison of a "person in a snow bank, refusing help, in hopes of getting warm, by remaining there longer," and of "going into a den of serpents to be bitten worse, to get cured of a poisonous bite."—Such things are too weak to deceive people of common sense, unless "bewitched with his sorcery."

* He complimented the Vermonters, by saying they were far more refined than the New Yorkers; that when men got to be so corrupt that we could not endure them, they either *run away or we drove* them off, and they took shelter in *the great state of New* York. She was obliged to receive *them, though they added* to the mass of her already corrupt *and wicked population.*

REQUESTS for Prayers,—... QUIRY MEETING,—Mrs. BURCHARD' MENT, &c., with the management appertai

To give any description of the m concern of offering up REQUESTS f —getting people into the ANXIOUS the INQUIRY ROOM, and the little ch Mrs. Burchard's department" or that people who never witnessed of operations, can have any ade ceptions of it, will be impossible description at total defiance. Wc that my duty to my fellow-citizer christian religion would allow m by saying! Tell it not in Gath, pu in the streets of Askelon; lest the

due time he would look them over and answer them, one after another. He said, "I have known hundreds, nay, thousands of instances in which parents brought in their requests for their child, a son or daughter, who was hundreds of miles off, without letting the child know any thing about it, and as soon as the mail could bring them word, they would receive the joyful intelligence of the child's conversion. The same is true of children's offering requests for unregenerate parents; brothers for sisters, and sisters for brothers. God looked over their *requests*, and sent his Holy Spirit right into the heart of the unconverted, as quick as *that*;" (slapping his hands together.)

"And you must put up requests for all the different professions in this place; and for the merchants, mechanics, and clerks; for the young men in particular who are led astray by the devil and his servants, and are going down to hell, and for apprentices, and young children. And for all the towns round about; Windsor, and Hartland, and Pomfret, and Bridgewater, and Perkinsville, and Springfield," &c.

"Don't be afraid of putting up too many requests. Pile them up—table them up before God Almighty, and he will look them all over, just as a merchant does a bundle of orders, and answer them, one after another.

God, they were brought upon thei
their offices, or stores, or workshop
fields or streets, without mistrusting
of it. The Holy Ghost is hovering
right over this audience, this mon
ious to obey the voice of prayer a
souls; and the angel Gabriel is w
listening to hear your requests, an
news right up to the throne of G

"And now, I offer requests to
God, that the Holy Spirit may
out upon Woodstock, especially
Professional men of all classes, an
merchants, mechanics, and you
that they may be converted to G
saved from eternal hell. Don't w

in Chester, that the work of God may continue to go on in that place." I join in that request of brother Burnap. *Liberty still.*—"I request that the little spark of fire which has begun to burn in Charleston, N. H., may be kindled to a flame." Very well; brother Luke Brown, of Springfield, asking prayers for Charleston, N. H., that sink of *iniquity*, *abominable infidelity* and *all manner* of *wickedness*. I mean to visit that place as soon as possible, and lay seige to that strong hold of the devil, the prince of the power of the air. *Liberty still*—speak fast.—"I request prayers for the young men in this place, and Charleston." Just right; Mr. Stevens from Charleston, a young convert. *Liberty still.*—Then rose a very spruce, fine looking young lady, and offered a request in such a genteel manner and with such a silken voice, that I could not *hear* so as to remember what she said. But Mr. B. exclaimed with rapture—Very well, daughter, (inclining his head gently) Miss BROWN, a young convert from Springfield. Don't be afraid to bring in your requests, daughters, and set an example for others. Then another beautiful damsel rose, and offered a request for some young person or persons, whether male or female, I do not recollect; but it was done becomingly. Mr. *B. was in his* element again, and cried out *Very well, very* well; Miss MORTON, fr

come to pray. *Liberty still.*—
prayers for the Sheriff department,
sor County, &c., that they may fai
charge their duties." Very well;
Gen. Bowen's request;—it is very
that all public officers, especiall
should be temperate, pious men, fe
and having the hope of salvation in
I join in that request.† *Liberty*
request prayers for the church o
Corinth, and for the Methodists anc
Your name, Sir? MORGAN. Y
Morgan, &c. *Liberty still*—Th

*Then came in requests of all forms and
ferent parts of the house, many of them from
Mr. B. claimed as his converts, from the to
cently visited: and some of them were give

Dana requested prayers for more than the pious man mentioned in Mr. B's. first sermon; and C. Marsh, Esq. put up a request, which excited the preacher's special attention.—Then a very serious old gentleman by the name of Cobb, requested prayers for "a son, who was out of the ark of safety, [meaning, I suppose, that he had renounced the true faith, and embraced partialism,] and for the *whole human family.*" That was a *damper* to the auctioneer in spiritual things. He did not make "merchandise of souls" upon so *large a scale.* Then rose another, offering a "request for an unconverted brother." What is your name, daughter? It was given. Very well.

And so it went on, request after request, for the conversion of a "wife," "a son," "a daughter," "a brother in the state of Maine," —"a son-in-law and three grand children in the Western part of New York,"—"an uncle, aunt and two cousins, in Boston," or Baltimore, or New Orleans, or Ohio, or some where else. And, in each case, the *name* of the petitioner was mentioned, a word of approbation given, and the echo, "very well, liberty still," kept up. Sometimes three or four would be up at a time, and Mr. B. would catch and drive on equal to any auctioneer, *when bids come* in rapidly. He had a min*ister at each* elbow to *whisper* the names

the case might be, and drive
double speed. If the wheels
tardily, the preacher would put
or add more fuel to the fire,
"request for Norwich, and
Montpelier, and Burlington, an
and the whole State of Vermo
"*liberty still.*" Then Doctor
Mr. Mitchell, and Mr. McLaugh
Methodist brother," (as Mr. B
zealot who kept crying out upo
the pulpit,) and Mr. and Mrs. a
out enumeration, would offer re

At length a zealous limitarian
hand gallery, requested praye
judges, deacons and lawyers o
might be converted and become

lf with propriety in every meeting.—
ɜ I to go to a Universalian meeting, I
d not disturb their exercise, or show by
ıign or look, but that I was pleased. I
d not offer any request, inconsistent with
ıbject of their meetings."
ose and asked Mr. B. *why* he named
ersalians, in particular? He replied,
y, that nothing personal or disrespectful
ntended. Requests poured in again as
l, and soon, a very pious well-meaning
of this village, "requested prayers that
Streeter might get converted and be-
ɜ a useful christian minister." I thanked
or her good intentions, and then turning
r. B., remarked, that I did not blame the
woman, in the least, but would not wish
. Here Mr. B. interrupted me, by tel-
me to take my seat, and he would talk
matter over. I replied, "not so, Mr.
hard,—*I shall do my own talking*, Sir.
was going to say, that I did not wish to
rb your meeting in the least, or do any
; ungentlemanly; but I am not willing to
my name bandied about, as is the cus-
here, lest it should be reported abroad
I approve these measures, when in truth,
ısider them sheer deceptions and impo-
ıs upon the people. That is all I have
y, Sir."
. B. approved what I had done,—si

...ght not misquote and per
tures, &c. But no notice wa
titions so inconsistent with the
meeting.*

Now, it must be understoo
mind, that these petitions were
licly, twice each day, during t
ing. Liberty was taken with
descriptions, and their *names*
subjects of special prayer, even i
that they were opposed to it.
have reason to believe, were stai
come, by hearing the preache
angue, when their names were
And besides, as it was not knov
these persons had been struck
tion, and desired prayers. the

gave direction *how* as well as *when* to pray. He told them repeatedly, not to pray about any thing but what concerned that meeting. To remember as many of the requests as they could, in prayer, and then cluster them right up together, just as a clerk would the unarranged papers of his employer, and bring them before God, and he would separate them, arrange them, and answer the demands of prayer, as soon as convenient, or the next morning. They must not pray *too long*, in public, or prayer meetings; but when they thought they had prayed *half* long enough, to *stop right there*. That was the *spot* where they *should leave off*. When they were in their closets, they might pray for hours, or even all night, as some had done at Springfield, and other places. But in social prayer they must remember what he told them, *drop upon their knees*, and agonize with God Almighty a short time, and then *stop*, and let another begin right where the first left off.

When Gen. *Mower*, Dr. *Palmer*, and Mr. *Matcalf* were named, the preacher foretold their conversions at once. For some reason the name *Metcalf* seemed to occupy an uncommon share of his attention. I heard Burchard say, repeatedly, that *Mr. Metcalf would be converted—he had no doubt of it, for God had given evidence of it, in his own soul.* He also proclaimed that Mr. Dar

from Castleton, who came over on purp
to get religion, had succeeded, and had g
home after his wife, and she would soon
on the ground, and be converted, as qu
[striking his hands together] as *that!*
said he had written to Mr. Lyman, Esqr
Burlington—son-in-law to Hon. C. Ma
to come immediately, and get salvation;
Mr. Lyman would be here soon, and
people would see the efficacy of prayer
But, alas! Mr. B. proved to be a false pro
et; for Mr. Metcalf was not converted—
Mrs. Dana and Mr. Lyman did not m
their appearance.

However, the noise about them served
alarm many weak minds, so that, althou
like Mc'Fingal's, his gun "took a wide
and kicked the owner over," yet, as said
ex-president, "he shot a *duck* and kill'
plover."*

*Mr. B said "holding God to his *promises* and pres
your *requests* accordingly, is like this: The Bank
Woodstock, just before the great *pressure* in the mo
market came on, promised to discount papers for *five* n
of a thousand dollars each, at given times Well,
time for the first discount arrives, and Mr. Johnson
on the Cashier, Mr. Marsh, for the money. But he s
I can't do it, the times are very hard, and I have not
counted a paper for a month. But Mr. J says, hea
your name, Sir, and will you break your promise?
finally, Mr. Marsh yields and hands over the mone
Then comes the next, and the next, till the last, and
one by perseverance susceeds in getting his paper di

ch was the continual repetition and about *requests*, for nearly four weeks ɔcession. And, the reader is solemnly ed, that the above feeble attempt at iption, falls immeasurably short of the less ceremonies and endless repetitions ɜ reality.

ANXIOUS SEATS.

ɜparatory to getting the people into what alled *anxious seats*, in the meeting-ɜ, Mr. B. entraps them in the following ıer. He asks "*every man, woman and* ," to rise, "who believes that there is a that they may be prayed for." The nce, generally, rise immediately. But ıd of praying the manager compliments , and says, "take your seats, if you ɜ." They do it. He then makes some us remarks, and invites "every man, ın and child" "to rise up at once, who ɜs salvation through Jesus Christ," and ringly adds, "you *all wish* to be saved. up, *rise up*." As before, those who do nderstand the plot, rise; and though a derable number keep their seats, Mr. B.

'ust so it will be, if you keep to these very requests *'t bring in* a thousand other things.—God will he *k over the requests* one after another, and at l *w*."

says, "all have risen; take your seats down." Down they go again. He then nœuvres in the same way again, and upon "every man, woman and child w willing, or has no objections, to be pr for," to rise. Of course, the unsuspec "up again;" and again they are seate Mr. B. then artfully says, that all who who are not converted, *pledged* thems to come forward, after the usual exer are over, and be prayed for. This is first suspicion that most of them have, he had been throwing a "net" around t The meeting goes on by prayer and sin and the sermon, &c. as usual; but at the preacher calls upon those who hav objections to be prayed for, to come int front seats, which are cleared for that pose. Then every convert from abroad and young, begins to urge others to c forward. Mr. B. tells the congregation there is nothing in those vacant pews di ent from any others in the house; but it is more convenient to have all the an together. He appeals to the common s of his audience, whether it can hurt the take a different seat? Then goes on *work of* persuation, and to set the wheel *motion,* young converts take as many *them* as possible, and march to the *pews.* Every minister, and deaco

zealot, after the first exhibition, flies about the house, urging, pulling, and hauling people forward. The lads and others are invited from the gallery to come right down, and corporals are stationed in suitable places, to hurry them onward. Without reflection they come rushing down, by scores; tittering and skipping along, as though on the road to muster. Mr. B. orders the people in the *aisles* to make way for those lads and young men and women. If more room is needed, he says, "get out of the way, old christians, and let these young sinners have a chance to be saved. Don't stand about here, you old gray-headed professors, *go out doors and stand in the snow*; it wont hurt you. Don't block up the way so that these unconverted sinners can't get to heaven.—Go out into the snow, I tell you." And if need be, "the pope" is obeyed.* Such a rushing, scrambling, and hauling as takes place, cannot be conceived.

Mr. Burchard comes out of the desk, with the light tread of a cat, and the cunning of a fox; races about the house, through the aisles,

*Mr. B. was *sultan* of the premises. When he ordered men to *pray or kneel*, they obeyed him instantly. On one occasion, as the aged and infirm C. MARSH, Esq.—put *himself in the usual* attitude of prayer for "the anxious," B. *exclaimed*, "*upon your knees* Squire Marsh;" and lo! *his time-honored* locks came down with his bendin *limbs, in a moment!*

over the pews, and on the *tops* of the pews, crying, "come every man, woman and child, and be prayed for; come forward, come right forward, young friends, don't be afraid, —there, do step aside, brother, and let that daughter go out—lead her up,—come, come, there yet is room—the door of salvation is open—sing, sing there—"Come holy Spirit heavenly Dove,"—Sir,—do go forward, it won't hurt you at all. What are you doing here, brethren, why don't you exert yourselves,—the Holy Ghost is in our midst—God knows it,—O poor sinners, do escape from hell, now the spirit is moving."

Now, reader, all this, and a world more of the same sort, is uttered by Mr. B. as fast and earnest as ever an auctioneer spoke when in the midst of sharp bidding; and with a variation of tones, nearly equal to a ventriloquist.*

Having coaxed, and frightened, and dragged his company into the forward pews, he

*I stood at the the outer door several times, and could hardly believe that any creature that had not a "familiar spirit," could be all over the house in half a minute, and speak with several voices, as at the same time. As I approached, and saw *how* and *who* it was, the stories of my grand-mother, in regard to witches and wizards, came *upon* me with thrilling effect, and had I "left my reason *and philosophy* at home," I should have been a *convert to the doctrines* of *witchcraft*, ghosts and hobgoblins, *I should* seriously have believed a ghost was in the "whole *house.*"

would have some intervening exercises, some dolorous ode or something else, to give himself time to breathe, and eat "rock candy," (or as *some say*, a preparation of *opium*,) and then after others had prayed, drop upon his knees before them in the broad aisle, and scream just as loud as he could for his life—leaning at least half way back to his heels—telling God what the scriptures say about agonizing and groaning in prayer, and in what book and chapter he could find it!—This exercise was called *praying*; but if it were so, it must have been in conformity to the directions of Elijah, for there is no other scripture, so much to the point. "Cry aloud; either he is talking, or he is pursuing, or he on a journey, or peradventure he sleepeth, and must be awaked." (1 Kings xviii. 27.)—Never did I hear a crazy New-Light blunder together such a blustering, disconnected compound of words and phrases; for they could not be called sentences.*

* On the left hand of the desk, another set of pews were *vacated*, into which as many people as possible were tempted at the close of the services; and little children, without the consent of their parents, were kept there, with closed doors, till nearly midnight. The management was much the same as in the *inquiry* room. Among those who tarried for experiment, or to gratify their anxious friends, some were frightened and overcome; while others did themselves great honor by the firmness and intelligence with which they repulsed the expert assailant. But I do

THE INQUIRY ROOM.

During the forenoon of each day, Mr
waited upon people at Mr. Southgate's
Dr. Burnell's, at what was called the
quiry Room. There he played his wi
games; and every means, excepting do
right *dragging*, was resorted to, to get
ple to go. Judges, and lawyers, and
tors, and generals, and all subordinate
fourth corporals; and 'squires, and
chants, and mechanics; mothers, maid
and misses, were upon the alert, "hun
for souls," as it was said of the false pr
etesses of old. (Ezekiel, ch. xiii.)*

* It was really humiliating to see "the ermined ju
chasing about the village, and seizing almost ever
Burchardized heretic he met, from "Sambo, t
illustrious master;" and driving into every bar-r
work-shop, kitchen and corner, to induce man or m
to go to the *inquiry room*. Ghosts of LYCURGUS
DRACO! who ever saw the equal since the ages of
money" and of "laws *written in blood!*" Judge
prophetesses converting people "by *force* and *ar*
But they labored not alone; for every zealot beca
leader, and, as is said of Lacedemonian soldiers, "
private was a *captain*."

---

it extremely improper for young gentlemen and ladi
tempt the Lord their God, by putting themselves i
way of the uncaged lion. Keep away, young f
lest his terrific roar should unnerve you, and you
a prey to his voracious maw.

Well, the *Inquiry Room*, it must be understood, was well guarded by tyler, or porter, who opened and shut the door as he was instructed by the master within. Mr. B. announced that none would be admitted, but such as came to seek the salvation of their immortal souls.*

Br. GARFIELD, of Bethel, however, was admitted early in the campaign, by the politeness of Mr. Southgate, (probably before he had learned the exact duty of a porter,) and had a bird's-eye view of the manner of operation. Let us give a specimen. Mr. B. approached a gentleman, whose moral excellence will not be enhanced, and it is hoped, not be injured, by fanaticism, and said—Mr. Marsh, I want to engage a cashier for a Bank in New-York, at a salary of *two thousand* dollars per annum. I understand you have but *one thousand* here. Will you go, Sir? After a short pause, Mr. M. replied, "Yes, Sir, I will go, if you will warrant me two thousand dollars per year." Well, Sir, that's right.—Now, will you give your heart to God, and receive, therefor, the eternal joys of heaven? God Almighty has *promised*,

* *Elder Hazen* asked permission to go in and barely *witness the proceedings*; but he was denied the privilege *Ill was secrecy.* Things were done in a corner. [ix, 20.] Not so with the servants of Jesus. [vi, 26.]

yers in Vermont—a man of coll
tion, and the cashier of the Bank
stock—I am astonished that you
Well, Sir, are you *willing* to
heart to God? "Yes, Sir, I am
do it." What, *willing* to do i
don't know whether you will or n
Sir, I come to you, in great wa
ey; and ask you, if you have fi
that you can spare for a few
answer, yes. Well, Mr. Mars
willing to lend it to me? Yes.
you do it? And you answer,
know!" You have got the mon
pocket-book,—are willing to le
it; and yet don't know whether
not! How inconsistent! Now

quisitor" went on from one to another, artfully shaping his questions, according to the nature of the case, in a meeting which was publicly announced, as a place for people to visit, to *inquire* for the way of salvation! Worse, if possible, than papal impositions.

When he had received an answer in the *affirmative*, he would order the recording angel to register the name on high, and tell Gabriel to go to heaven and report the conversion of another sinner, that the celestial arches might reverberate with louder shouts of praise. But, if the answer was in the *negative*, he would generally reply, "then you will be damned," or "go to hell," or something similar.

Coming to Mr. Garfield, Mr. B. inquired—are you a professor of religion? "I am, Sir." How long have you been a professor? "About eight years." Where do you live? "In Bethel, Sir, in this state." What is your occupation? "I am a preacher of the gospel." You are a Universalist, are you? "I am, Sir; and glory in believing and preaching that heavenly doctrine."—Well, what did you come here for? If you had been a gentleman, you would not have obtruded yourself into this meeting. "I *did not, Sir;* but told Mr. Southgate my *name, &c.* and the object which I had

asking leave to come in, viz. to se
you proceeded with these inquiry
ings. I am willing to leave, whenev
wish it." Keep your seat, Sir, f
present.

Mr. B. went to another person, a
ing a seat near by, began to declaim
Universalists, keeping his eyes fixe
Mr. Garfield. Having heard eno
his misrepresentations, he interrupt
by saying, "Mr. B. your statements
correct. If you know anything abo
versalism, you mean to state what
true; but if you do not understand th
trine, you ought to say nothing ab
till you have informed yourself." I
not a gentleman, Sir, and I wish you
leave the room. "That, I am ready
Sir, and will only add, that if I mi
sented your doctrine, as you have
should neither be a *christian* nor a
man." And, making his bow, he
ed; saying in his heart, no doubt,
soul, come not thou into their secre
their assembly, mine honor, be n
united —(Gen. xliv. 6, 7.)

The following account of a SCENE
INQUIRY ROOM, was given us by Mr.
METCALF, a man of sound talents a
*impeach*able veracity. He says--

"*Being* desirous of sharing in t

of salvation from hell, (so called,) providing it was a reality, I requested prayers, according to the express promise of Christ, Matt. xxi. 22, that, if in an error, I might be convinced. The promise is, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." There is no *condition* here; the promise is positive—*all things whatsoever* ye ask, believing. I told Mr. B's. friends that if these words were true, and they were christians, and would pray in faith, I should certainly be converted: for, I was sincere in making the request. I went into the inquiry meeting, where Mr. B. was parading about with great energy. Having separated the *anxious* from those who had "given up their hearts," he seated them in a row by themselves, and asked one at a time, "Will you give your heart to God?" Sometimes, he would propose some preparatory questions, assigning as a reason, that he was obliged to ask a question or two, in some cases, "to get *at* the man." And to strike credulous and timid minds with terror, he declared, with awful emphasis,—"*If you reject me*, J. BURCHARD, *you reject* Jesus Christ; and I would not be in your place for ten thousand worlds;" thus putting himself upon an equal with Jesus Christ! Having *gone* over with a dozen or more, *he came to the* seats occupied by Dr. Palm

er, Mr. Shedd, and myself, where the following, in substance, took place. Well, Mr. Metcalf, what have you come here for? "I came, Sir, to see if there is any efficacy in your prayers. You profess to be a servant of Jesus Christ; and he said, all things, whatsoever ye shall ask of the Father, in my name, believing, that shall ye receive; or words of the same import. [Mr. B. assented to it.] I want you, therefore, to ask the Father, in the name of his Son, that I may be converted; believing at the same time, that your prayer will be answered, according to the express promise of Christ." I don't know, said B., as I can pray, fully believing, because you *may* have passed the *Rubicon;* though I think you have not.—Didn't you hear me preach upon that subject? If you have got over the *line*, you are lost; and neither the angel Gabriel, nor God Almighty, can save you. But I hope you havn't

I pressed him that he would pray in faith, or not at all. He *smiled*, and said he did not know as he could come up quite to the faith of assurance, but he would do as well as he could, and save me if possible. He kneeled down, and commenced praying in *great agony*. Sometimes he would scream *out*,—"O God Almighty, fire a barbed arrow *right from* heaven and pierce Mr. Metcalf's

heart. O Jesus—Master—God Almighty, come right down this moment, and break Metcalf's flinty heart, and make it bow. O God—Jesus—Holy Ghost, pierce Metcalf's soul with the sharp point of the two-edged sword; plunge it right into his heart and save him from infidelity and eternal hell.—Don't let him go down to hell, Jesus, Master, Holy Spirit, eternal God," &c.

But it is in vain to attempt a description of the agonizing, writhing, and screaming on those occasions. His performances in the meeting house, were just nothing in comparison. He would occasionally *peep his eyes open*, just enough to see whether he was producing any effect. I could hardly keep from smiling to see the fellow *squint* and *wink*, when he saw I was unmoved. Having got through, he asked me how I felt; and I told him I felt just as I did when he commenced praying. He had made no impression, yet.

He then commenced upon Dr. PALMER, something like this: Dr. P. will you give your heart to God? "I don't know, Sir, as I can do it with propriety; for it looks to me like conversion itself; and as I have received no light it will be taking a leap in the dark."* You are right, exactly right, Sir, for it is ta-

*Mr. B. gave an account, in the course of the interview of converting one of Dr. P's friends, at Lockport, who precisely in his situation.

king a leap in the dark. I will illustrat
Here is friend Metcalf; he comes to
and says,—Mr. Burchard, I want you t
to Windsor, for me, for which I will
you *twenty dollars*, when you return.
want you to go immediately. Well, b
ving he is an honest man, though he i
infidel, and will fulfill his word, I take a
of paper, containing his promise, and s
for Windsor. On my way, I meet a fri
and he inquires where I am going? I
him, showing the promise, &c. O, says
you are taking a leap in the dark; for
calf will never pay a cent. Well, I tell
I will risk that; and on I go. This, t
sure, is all done in the dark; for I have
got Metcalf's promise. But I go to Wind
transact the business, and return accor
to bargain; and presenting my slip of pa
friend Metcalf pays me the *twenty dol*
just as he had promised; and then, Sir, [c
ping his hands] *comes the light!* Tru
took a leap in the dark, but the light
shines upon the whole transaction. Jus
it is, Sir, in giving the heart to God.
you have to do, is to trust in his promis
Now tell me, Dr. Palmer, will you give
heart to God? Say, yes or no. "Yes, I
but I don't believe I shall see the *light*
speak of." Trust in God for that Dr. P
Having gained such a victory, he ret

to me again and said, O, friend Metcalf, I wish you could give up your heart; but I suppose you can't,—and smiled.*

Then, all those who had given their hearts to God, were told to rise up, and when Mr. B. had questioned and advised each one, Mr. Southgate registered the names among the hopefully converted. Standing near me, he commenced with a large lad or young man, who was next at hand, by saying, Now, you have given your heart to God; and it is infinitely the most solemn act of your whole life. (The young man was sighing and sobing, and Mr. B. put his hand upon my knee, and gave it a gentle *grip*.) If you go back into the world and live as you did before conversion, you will sin against the Holy Ghost, and be damned forever; for that sin can't be forgiven. Now, young man, do you give yourself up to God, to be saved or damned, as God may see fit?† "Yes, Sir," was the

*He then told me a long story about a club of opposers whom he converted, one after another, at Lockport, called "*the five hard heads.*" (Our limits do not admit its insertion.)

†The *new* measure revivalists make their converts say, they are *willing to be damned, in order to be saved!* The New York *Methodist* "ADV. and JOURNAL," calls this, "the prince of abominations." It adds,—"that man who is willing to be damned, is the greatest rebel against *the will of God*, in the universe; for hell itself does not *contain a being*, even in the person of Beelzebub, who *willing to be damned.*"

reply, in a whimpering voice, and Mr. B. gave my knee another grip. I could hardly keep my countenance; not *knowing* whether the *sign* was *gracious* or *roguish*. The young convert was *finished off* with a prayer, and the scribe directed to put down his name. He went over with the whole, a dozen or more, in the same way, calling each one by *name* in prayer, and implying that their souls were saved, and their sins were forgiven.

Having got a large number for one draught, he was elevated above measure. He rose, marched about the room, under a high degree of excitement. When Gen. Mower alluded to the requests for "Messrs. G. W. Rice, A. Stearns, and S. Warren," he was much elated. He exclaimed, "That's right, Gen. Mower; do your duty, though the DEVIL oppose you, with all his might. When young converts want to rise to offer requests, the devil will catch hold of them, and say, "sit down;" [dropping suddenly into a chair,] then, if they attempt to rise again,—"sit down." All this was acted to the life.—When you go to do any thing, (said Mr. B.) you will find the Holy Ghost on one side, and the devil on the other. When the Holy *Ghost* says, "*You shall*," on one hand, the *devil* says "*You shan't*; on t'other. *You shall*—you *shan't*—you shall you shan't;

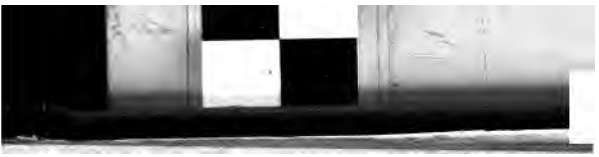
s—cross; cross—cross; you *shall*—you
n't—you *shall*—you *shan't*. But you
t do just what the Holy Ghost tells you
nd mind nothing about the devil. You
tn't give yourself a moment's rest. Look
,suppose you are in a boat with the devil,
twelve miles above Niagara Falls. You
: down the current, and lest you should
eive your danger, the devil occasionally
ws a little dust in your eyes. You think
: a *pretty clever devil*, and pass on, till
ed to a sense of your danger, by the roar
ıe falls or the voice of a friend. You
h the dust out of your eyes, seize the
l and throw him over board. Well, what
? Are you free from danger? Not at
Sir, you must clench the oars, and row,
row. All is toil and trouble, toil and
ble, without a moment's rest. If you
w down your oars, you will be gliding
n the stream again. In acting out the
in the boat, Mr. B. out-did himself.—
exerted every nerve and muscle, and
ng through the room, leap after leap,
h resembling the quick motion of a boat.
ıdded, just so it is with the christian; he
t not rest a moment, but row, row, row;
and labor; for all is toil and vexation till
eaches heaven."

ıe next day I went to the inquiry meet
d renewed my request, with the additio

that I might be converted *before I le*
house ; for I did not wish to spend so
time, when God could bring me over
meeting as well as another. Mr. B. t
equivocate; but I kept him to the old
ise—"*Whatsoever* ye ask," &c. "
right, (said he,) stick to it, Mr. Met
have hopes of you yet. I have known
to be converted that were just in your
tion. Don't get discouraged. He
prayed again, and *begged* Jesus Christ
Almighty, by every consideration wh
could muster, to come right down, tha
moment, and make me submit. Allud
the line of demarkation, he said ; "Is
possible to save this immortal soul?
Master, canst not thou save Mr. M
from hell? O, God Almighty, is it p
that *thy servant Metcalf* is worse tha
of Tarsus?"

But I will not attempt to repeat any
of his singular performance. When I
I was not excited, but remained in *stat*
the same as before, he went on with his
as usual.

But in the meantime, Dr. Palmer wh
considered one of the converts, leane
towards me, and said, in an under-
"Metcalf, we must abandon our phil
entirely, if we wish to get religion.
is no philosophising about these thin



ligion is every thing or nothing. Now, Metcalf, *I am no more a Christian than you are;* [and Mr. M. does not *profess* to be one,*] but I find there is no other way, but to leave philosophy and reason at home, and take a leap in the dark, and leave the consequences with God. That is the only course;"—or words of the same import.—My reply was, I must remain as I am, then. I have no philosophy to spare, Dr. Palmer, and I cannot do, at all, without my reason, whether I have religion or not.

On Friday, the 6th of March, I went into the White-house, to see how Mr. B. was winding up affairs. After as many as possible had been gathered into the anxious seats, he told D. Pierce, Esq. to kneel and pray. He obeyed of course. As he commenced praying, Mr. B. skipt along to the pew where I was, and began a lively chit-chat about the *vote* in Town-meeting. He had heard I had been to Windsor, and wanted to know what the folks said about it there? Whether Mr. Richards was going to publish the "preamble and resolution" in the Chronicle, or whether it would come out in the Jackson Republican. He said, *he* cared nothing about it himself, and could hardly keep from laughing to see what a fuss his friends made. He was a pub-

* *Let it be remembered*, Mr. M. is not a Universalist; and *therefore, would not be* partial, and favor one side of the question at issue, more than the other.

might be saved" from end
sing, no doub t,that the go
by his side, on his knees, joi
er! Mr. B. tript along b
'Squire was coming to a ci
his admirers, said to me, "I
such a *queer man*, in all you
his *Reverence* was on his k
and praying with all his migh

Now, who, excepting those
eyes, and plunge into the d
that I was not made a conver
agement as the above? Pe
any reasonable and philosophi
certainly abandon them, and
sonable, before they can bec
under such circum-

by some of the *converts*, as they were called, but who were disgusted with Mr. B's requisition. He required all those who agreed with him, that Unitarians, Christians, Restorationists, &c. ought to be damned eternally, *to signify their assent by bowing*; and most of the young converts did so. Miserable, deluded objects of pity!! Father, forgive them—they knew not what they were doing.

MRS. BURCHARD'S DEPARTMENT.

This is a School (or gull-trap) for the *conversion* [?] of little children, from *three* or *four* years old and upward; and should not be encouraged, in the least, by those who are not the dupes of the impostor. Every body ought to understand, distinctly, that Burchard manages the whole concern. He employs the fascinating manners of his "better half," to enlist unsuspecting females to his wily measures. Mrs. B. wins the affections of the "little ones," and then delivers them over to the captain-general of the house.* It was soon announced that she had more than two hundred children under her care. Strange to relate, some good par-

*Mrs. Burchard's motives I have nothing to say; but, as she acts *in subserviency* to her husband, none will dispute. She *pretended that she* knew, and he likewise, when absent, that *earnest* prayers were offered for them or not. As the *new cold*, they became faint and feeble. What an awful deceiver!

too *weak* and *silly* for a man t
and that she was sometimes alm
of such stuff.* Now, what do s
know about giving their heart
Why here is a specimen. A lit
ding not far from this village, w
among her friends, and being a
other, if she attended Mrs. B's
swered, "Yes." Well, how d
her? "O, very well indeed; sh
tiest woman you ever see." W
say to you? Why, she said, "
you give your heart to God?"
did you tell her? "O, told
then I did'nt; I only told her so
said it so pretty.†

One thing, however, must not be omitted. Mrs. B. like her husband, taught that *infants* are *naturally totally depraved*, and must be regenerated, or be miserable forever. On being asked by one of her admirers, what would be the result, if an infant should die and go to heaven before it had committed any sins, Mrs. B. replied, that by the time it was twenty years old, it would be so wicked as to need conversion in heaven.

Many people who heard the preacher, week after week, could not learn what he really meant by "giving the heart to God." No marvel; for he seemed to have no distinct idea about it; but made it any thing and every thimg, just as circumstances required. Sometimes he would have it mean, "*loving* God, with all the affections." But the next we should hear, would be, "sinner, God says, give me your *corrupt*, *rotten* and *wicked* heart!" And the next, "give up yourself, your property, your family, and all; that God may do just as he pleases with you.*

* Sometimes, Mr. B. illustrates this *giving the heart to*

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ted? Why, Mr. B. said, in one of his discourses upon the conversion of little children, that "the child would, in an hour after it is converted, appear as is if had met with no change at all, and in half an hour afterwards, would evince all the signs we could ask for. Why as an old Baptist Minister off at the west said, place the angel Gabriel, and the Devil side by side, and you could'nt tell 'em a

dred people! when in truth
ten. knows any thing about
nearly every one from whom
simply mean *that they have*
better lives! Well, we sinc
their resolutions, and pray th
accordingly. But this *formi*
is not what Congregationalist
Methodists mean by "giving tl
or being born again." The
Bible, from which Mr. B. c
rowed his *mysterious questi*
Proverbs, xxiii, 26. "*My son*
heart: and let thine eyes obs
But how do children give
their parents, except by *lo*

our hearts in no other way, though in a higher degree, than we give them to our earthly parents; or to adopt other language, to *love God with all the heart*. To do that, is our reasonable duty; and as such we urge it upon every reader. But do not, I beg you, suffer an adept in religious legerdemain, to kick up such a dust before you as to deceive you in regard to one of the plainest subjects in the Bible.* He does it for *effect*, to get you into the churches, keep up his own fame, and *fill his pockets with money*. The *wizard* phrase of revivalists, in general, is, that "*you must meet with a change* of heart;" but as the itinerant wonder-worker cannot wait for hearts to be changed; he has adopted a more summary process, and made a sort of wizard-*ism* of the question, "Will you give your heart to God?" But, be upon your guard, friends; for it is only "old shoes, and clouted upon their feet." (Josh. ix. 5.)

* Well, what does the Bible say about "anxious-seats?" Why, just nothing at all. The word "anxious" is not used in the scriptures. Mr. B. undertook to prove that Peter had "anxious-seats;" but failed, entirely, as admitted by his friends. He atoned for his failure, however, in a good degree, by telling a story about a dozen *cuffees*, who took an anxious-seat, which *would have been St. Peter's, if* he had prepared it for them. There is not a shadow of scripture proof for the Burchardistic anxious *concern*. There are no such questions as "What shall *do to be saved" from hell?* "Lord, what wilt thou h *me to do," that* I may not go to eternal hell?

Sketches of Sermons; the Brazen Serpen
Tuesday; the Young man deranged;
be, mad and crazy; Wages of sin; Carn
test between God and the sinner; De
Unitarians, Christ-ians, Universalists, &
ity; Remarks, and Conclusion.

THUS far, I have followed th
pretty methodically, in his career in
and reported the best part of his
ces. So far, too, I have stated, fo
part, what I heard, and know tc
but, in this section, I shall be oblig
what I have been told by people c
of different persuasions, including
of Mr. B.'s converts and special fi

the above text, gave a long sermon about th penalty of the law,—which he said was end less damnation in hell. He went over witl the old story about the fall of angels—the rigorous demands of the law—the impossibility of forgiveness without an infinite sacrifice—the inflexibility of a judge in condemning the guilty, even a son—and the sentence of Maj. Andre by the benevolent Washington. He said, Washington was *good* in signing the death-warrant, though not *good* to Andre.—And so was God also *good* in putting the sinner in eternal hell; i. e., *good* to the universe. The *wages* of sin is eternal death; (See Rom. vi, 23.) but the sinner thinks that God is so good that he will cheat him out of his wages!

Candid reader! just consider for a moment. Ask yourself what connection there is between the text and the preacher's ranting use of it? Will you be blinded and duped by such means? Why, you cannot fail to perceive, that if sinners deserve the pains of eternal hell, Mr. B. was trying to cheat them out of their real deserts. Hence, according to his reasoning, he gets by it, the character of a *bad* man; for he said that *good* beings would not *cheat* others out of their dues! So he is caught with the hook which he threw *out for others.* (2 Kings, xix, 28.)

In the course of the meeting, Mr. B. [illegible]

about the sinner's ...

Let any one read the account of serpents, and Moses' brazen serpen pole, and see if there is an intima referred to a future state. No o as wise as a serpent and as harmles will pretend it. Jesus himself refe subject in these words, "And as M up the serpent in the wilderness, e the Son of man be lifted up; that believeth in him should not peris eternal life." (John iii, 14, 15.)

Well, how and when were the efitted by looking at Moses' serp in being immediately healed; nc

*But this was not all; he told the wom ... From being a *would-be*

saved from a hell in a future state. "Even so" must it be with those who believe in the Son of man. And so it actually is, according to verses 18 and 36, of the same chapter.—"Hark! look here." "He that believeth on him is not condemned; but he that believeth not *is condemned already*." Why, "Because he has not believed in the name of the only begotten Son of God."—"He that believeth on the Son *hath* everlasting life." So we see that the enjoyment of eternal life by faith, was the immediate consequence of believing; and, therefore, "he that believeth not the Son, shall not see life," so long as he remains in unbelief; "but the wrath of God"—the condemnation—"abideth on him," during his unbelief.*

The reader becomes impatient to know,

*Mr. B. must have known he was misrepresenting Universalists, when he pretended that they did not hold to the importance of believing in Christ, as the Saviour of the world. His story of the "man in the State of New York, who put down his pork in warm weather, without applying any salt, because there was salt enough at the salt-works," was a groveling attempt at wit. We might just as well maintain that a man of sense would not have a broken bone set, because there will be no broken bones in the resurrection state; or that a woman of sound mind, would not use a lamp in the evening, because the sun will rise, and render it unnecessary to use one the next day. But, I will not multiply words; for, if any of our brethren are weak enough *to be deluded by* Burchard's gibberish, their departure from *the faith will not* diminish our strength. "But, brethren *hope better things* of you, though I thus speak."

WIFE, of Shrewsbury. Mrs. '
good fortune to tell Mrs. Bur
thought of such misquotatio
and truthless assertions as cam
without knowing who she w:
one evidence that the holy spi
some of the audience. And v
bling for persons to fill the an:
on, Br. Gifford was accosted
with a cloven tongue of fire
he told him openly, before tl
sed audience, that he was im
people. Said he, Mr. Bur
better than to pretend that y
to save souls from eternal hell
ing this people into fanaticism

if not suicide, will be the result. And so he went on, uttering the words of truth and soberness, for several minutes. So that the holy spirit of truth came down in torrents; for Br. G. has a stentorian voice.

I heard Mr. B. preach from Luke xiv, 18, "*And they all with one consent began to make excuse.*" He went on, for a while, as ministers commonly do; that some would excuse themselves because they were too young; others because they were poor; others because they did'nt like the doctrine, &c. But, at length, the excuse was made, that "I have too much business to attend to, and can't find time to get religion." He then became ranting, and repeated the word "business,

sion of his thoughts, and other means, he was made insane thro' *religious excitement*. I also state that what Mr. BALCH said in his paper concerning the unfortunate young man, and my attendance upon him, was true.

TIMOTHY S. GLEASON,

Claremont, April 29, 1835.

As various reports are in circulation concerning my son, and the *cause* of *his derangement* of mind, I feel it my duty to certify, that from the time of his return from Woodstock, he has by turns been partially insane. He is now very much reduced in health, altho' somewhat improved in his mind. *I have no doubt his suffering was occasioned by religious excitement produced at the late protracted meeting in Woodstock.* I farther certify, that what was said in the "Impartialist" concerning his case, was, *so far as I have the means of knowing*, correct.

JAMES McLAUGHLIN.

Claremont, May 5, 1835.

Byron, or rather, [illegible]
female, singing melodiously, and c
all who hear her, into perfect enthus
What a "bump of comparison" he n
and how 'strikingly he developed' it
that "David was an old, crazy entl
Saul of Tarsus was as *mad and c*
March hare, in converting souls t
JESUS CHRIST,—I speak it with re
was as enthusiastic, as *mad* and *cr*
am. The angels in heaven are a s
thusiasts. What is that noise?—v
fuss there? Why, we are enthu
are mad and crazy in glorifying (

Yes, reader, I call upon the rec
gel to bear me witness, that Mr. I
ed in such a strain for ten or fiftee

them "not to take *no*, for an answer; but keep going and going, and taking them by the arm," till they would come; and to send sleighs of all descriptions, into all the country round about. Mr. B. made himself master of the place. He bid people from all directions, welcome to straw and provender for their beasts, and provisions and lodging for themselves. He told those from abroad not to return home, but go right into the houses of the rich as well as the poor, and they would find enough of every thing. What, said he, are Dr. Burnell's fine carpets and folding-doors? Gen. Mower and wife can sleep on the floor, in buffaloes, and let people from abroad have their downy beds. They must do it, and all your doors be thrown open, or the revival will stop right where it is. Mr. B. was obeyed, and almost every house was filled to overflowing. His followers bowed the knee to his religious feudalism.

The preacher had given notice, several times, that as soon as convenient, he should disprove the Universalian doctrine, by the text, "The wages of sin is death;" and many people went, day after day, to hear that performance. It was a plot to draw them together. He promised to prove on the eve*ning of* Thursday, (Feb. 26th,) "That eve*man, woman* and *child*, who has not b*born again*, according to the common ac

language was repeated, with son
riations, a great number of times

Now, consider its insolence. S
one of the *six hundred* Catholic
who have recently been sent to
should come to this place, and
lected a large audience, and plea
several days with his eccentricit
quence, professing to be no *secta*
come out at length with similar k
"I will prove this evening, that
woman and child, who has not
again, as held by all true Catholic
worse than all other beings and t
universe." How would it answer
olic to say that, in this Protestant
Why, the several sects named

believes in the Trinity, hates God worse than every thing else. Does not the text say just as much about my proposition as Mr. B.'s? Certainly, because it says nothing about either.

St. Paul says, (Rom. vii, 14,) "For we know that the law is spiritual; but I am carnal, sold under sin." And again, (1 Cor. iii, 1–3) he says to his converted brethren, "For *ye* are yet *carnal*." Now if all who are carnally minded are damned forever, "Who, then can be saved?" Or, as Mr. B. said to a Universalist, in the anxious seats, "Young man, what will become of you, if your doctrine proves untrue?" He replied, "I will answer you by asking a harder question—What will become of you, Sir, if your doctrine proves to be *true?*" The inquisitor made no reply.

Well, how did the preacher succeed in *proving* his proposition? To make the answer short, I will give two examples; the first and the last, of a harangue of an hour.

'First.' He proved that all who are not of the sects above named, *hate God supremely*, by supposing a case of two women, residing in adjoining apartments, who get mad at each other, and, to use his own words, "go *pouting* about and won't speak to each other; but, at length, a third woman tattles about them,—they make up and are as good friend as ever, and join together in opposing her"

had it in his power. ...
the side of the gallery. There is the s
and God Almighty, wrestling to see
shall go to hell. God says, you desc
be damned, and I mean to send you d
eternal hell. The sinner replies, I k
deserve it, but I won't go; I will sen
there, and keep you there eternally.'
acted out the combat between the sinn
the Almighty, using language too p
and vulgar to be committed to paper,
length, by a lucky turn, the sinner wa
ed into endless hell; the preacher cl
his hands loudly, and exclaiming, '
there he goes, cursing and blasphemi
Maker, to the world of damnation."
and it was done off in such an air, th

The next account we shall give of the Revivalist, relates to his use of the text, "For the wages of sin is death." (Rom. vi. 23.) He asserted we are told, repeatedly, that the text said, the wages of sin is *eternal* death! He despatched Universalism by scoffs and sneers; and by saying, that but few really believed the doctrine, though many hoped it was true. But such as really *believed it*, had passed the Rubicon, and could not be saved. "God had sent them a strong delusion that they might be damned" *eternally*; and they ought to be damned. If he thought the doctrine was true, he would shut his Bible, in a moment. He would not worship nor serve such a God. But to reply to such buffoonery, would be like coming in contact

his little son, for some act of disobedience? As he began to cut off his fingers and toes, the child seized the hatchet and attempted to mete the same cruelty to the father; but being overpowered, he was hewn up by piece-meal, till his little heart's blood was exhausted?—Could any one fail to perceive, that the preacher *assumed* his premises, that he might draw such inferences as he pleased. But the injustice which he would do Judge DENISON, by representing him thus cruel, is nothing in comparison with the injustice done to the Father of the spirits of all flesh, on the occasion above mentioned! No wonder the preacher soon added, that "God Almighty MURDERED *his own Son*, and took the last drop *of blood* from his heart, to save sinners from *eternal hell.*" It appears, that Judas betrayed the Son *of God*, and God himself MURDERED him!!! If *above is not blasphemous*, what can be?

would not be persuaded to
to heaven ; they were det
hell. Said he, "their plan
hospital, place themselves
the physician-general, Beel
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caustic of hell-fire." This
for the dear lovers of imm
priests and people, new
laughed audibly all over t
tickle their sanctified hea
B. introduced the follow
James, goes to hell and is
ed by the pysician-gener
receipt and goes up smok
brimstone, to heaven. He

of all his sins, and now deserves heaven on the score of justice. [Signed] BEELZEBUB, physician-general of hell-hospital." "Very well; you may come in, Sir, but I don't think you feel yourself at home." He enters—gazes about, and takes up a harp. That's right, says Gabriel; now play the tune of redeeming grace. He replies, O, I can't go it. And he begins to run his fingers along the instrument—"Salvation by hell-fire; glory to Beelzebub; glory, glory glory to hell-fire and Beelzebub;"—the admirers of Mr. B. the meanwhile, shaking with laughter. It was "fun alive" for those who believed the preacher was full of the Holy Ghost, and was letting it out, to use his own words, "guggle, guggle, guggle."*

Mr. B. said that some would reply,—"O, God is a good being; he is too good to send us to hell." Ah! said he, you think he is too *good* to pay your wages, do ye? Hark! look here. Mr. B———works for General M'Cumber, for a dollar a day; earns thirty dollars, and takes a note. When it becomes due, he starts for his pay, and a man meets him up by Mr. Barker's, and tells him he will never get a cent. "Why not? Is he not *good* for the amount?" O, yes; that is the *reason, he* won't pay you. He is too good

*But many of those who had been his admirers, were disgusted with the madness and nonsense of his ribaldry

wages of sin *is death*, not eternal. "*In the day* thou eatest thereof, thou surely die." (Gen. ii. 17.) "The the transgressor is hard." (Prov. xi "But the wicked are like the troub when it cannot rest, whose waters mire and dirt. There is no peace, s God, to the wicked." (Isai. lvii. "Behold the righteous shall be recor in the earth: much more the wicked sinner." (Prov. xi. 31.) Does th mony need any lawyer-like applica Not at all, it speaks for itself, and ag the experience of every reader, a christian Universalism.

Had Mr. B. read the whole text, have reproved him to his face.

one sinner, and yet be good and just, he can, by the same rule, save all the rest, agreeably with his goodness and justice.

Mr. B's next attack was upon the CHRISTIANS, some of whom, hold to the final destruction of the wicked, soul and body. This system, he ridiculed, as we are told by impartial hearers, in a merciless manner; and pretended that they held, that "the little speck of ashes, remaining, after the wicked were destroyed, would cry out, "I am tormented in this flame," etc. What, said he, has a little mess of *ashes* got a tongue? can it *see*, and *talk*, and ask for water in hell?

He said, some will reply, Why you ought to be more charitable; for the minister is a pleasant man, and his wife a very good, kind woman. "Be charitable! O, yes, (said Mr. B.) be charitable, would ye, and let the smooth deceiver and his unconverted wife go down to hell with a lie in their hearts?"*

He professed, at first, to be *no sectarian*, and spoke well of the *Baptists*. But when he came to the subject of *baptism*, he said that it was the *seal* of the covenant. It was like putting a *seal* to a deed; and sarcastic-

*Every body understands the application. It was intended for *the man*, who is notorious for his pacific habits, and *the woman* whose very name, where known, will *neutralize* the venom emitted by the forked tongue of *slander*. We suspect that in this instance, as well as o *rs, Mr. B's* poisoned arrows will rebound upon himse

preacher went on with his wild
harangue about the TRINITY. H
for that, and several other discou
"He that believeth not God, hath
a liar; because he believeth not t
that God gave of his Son." (1 Jo
Having told "every man, w
child," not to pay any attenti
pamphlets and handbills which
ists and others had circulated, bu
by their true name, "the devil's
inquired, "what is the record h
of?" and answered, "it is that of
of Jesus Christ, that he is God A
He kept up this theme for severa
being careful, during the whole

fore his eyes, he roundly asserted, hundreds of times, that the record was, that "Jesus is the very God" who sent him? He must have intended to deceive his hearers. Let us bring a parallel case. Suppose the 11th verse had read, and this is the record, that Jesus Christ is God Almighty; and in answer to the question, "What is the record spoken of in verse 10," I should reply, it is that God hath given to us eternal life?—Would not the friends of Mr. B. accuse me, and justly too, of meaning to deceive? Most certainly. Well, as the matter stands, Mr. B. is exactly in the same predicament. He knew that the 11th verse is an explanation of the record, mentioned in verse ten.—There can be no mistake about it.

During his performances, made up, as a very judicious hearer observed, "of blasphemy and insult," he said, "the CHRISTIAN doctrine is the most deceptive that ever came from hell. And if Christ *isn't* the very God, those who depend upon him for salvation, depend upon a rope of sand, which will precipitate them into eternal hell. The angel Gabriel has as much as he can *possibly* do to sustain himself in heaven, and so has Jesus Christ, if he *isn't* the true God himself. He can barely maintain his own standing, *without* saving one soul from hell. If *Jesus Christ* is not God Almighty, the B[illegible]

will all go to hell, where the
If Christ isn't God, Mahomet
on his throne, compared with
itarians will go to hell. The
aters; and you all admit that i
to be damned. David, Jerem
Latimer, Cranmer, *Fenelon*,
man Catholics!] Calvin, Wh
ley, Edwards, Tennent, and
others, are now in hell. The
there to all eternity, if Jesu
God Almighty.

"The errorists will be aske
get to heaven, if they believe
of Christ, and will answer "
depart into everlasting fire,
Orthodox will be asked the s

them. They make *proselytes* to their false doctrine; but make *converts* for *hell.*

"If a Unitarian minister tells me he has made *three hundred* converts in the course of his ministry, I reply, he has made just that number of converts for eternal hell, to curse God and their minister to all eternity. A preacher who denies the deity of Christ, therefore, is a most horrid murderer. He is *worse* than a murderer, and I will prove it. Hark! look here,—suppose a Spaniard is walking along with an Orthodox christian; he draws his dagger, stabs him to the heart, and he goes right to heaven. Well, he is a murderer. But a Unitarian minister, who is a very learned and moral man, comes to a Trinitarian christian, and by art and persuasion makes him disbelieve in the deity of Christ. The man lives a christian life, to all appearance, dies, and goes to eternal damnation, believing that lie. Now, isn't this preacher infinitely worse than the murderer? Don't ye see? I repeat then, that every minister who denies the Trinity, is worse, infinitely worse, than a murderer.

"But you will think, perhaps, that I am uncharitable, for they are sincere. Yes, but are things true, because people sincerely believe them? Then you may steal, rob, *murder,* because you are sincere, and go to *heaven, ha!* Look here,—tell me, Henr

damned, too, for giving God
churches that deny the deity
churches of the devil. The de
doctrine worse than all thing
do they. The doctrine of th
the foundation of all true relig
son who is really converted, i
deity of Christ—eternal dam
the Holy Spirit. He glories i
trines. Men may be sincere in
as heaven; and I would no m
the salvation of a sincere Univ
I would for a damned spirit in

The above is, unquestionabl
ble abstract of Mr. B's censoriou
"errorists." Some of his frien
mired him, for awhile, have ex

ardites, who were anxious for the salvation of immortal souls from hell, giggled, and nestled, and laughed all over the house!! It was like a *comic* performance in a theatre. Though there were some *honorable exceptions*, yet, generally, the congregation was rustling with glee and audible laughter. This is a sacred humiliating fact.*

But as Mr. B. did not attempt to show that anti-Unitarians are morally better than others, nor offer any thing like fair argument in favor of his views, I shall not reply to his vulgar slang and scurrility. As to the *Trinity*,† so called, I need only say, that I believe all which the scriptures teach in regard to the existence of God and his Son

*The note, concerning Rev. Mr. PARKER of this place, which appeared in the first edition, is omitted in this, to make room for others of a less *local* character. The gentleman by whom it was written, holds himself responsible for the correctness of his positions.

† TRINITY. This is not a bible word, but a compound of Greek and Latin, and means, literally, *Three-One*.—But it does not apply to Deity, any more than to any other object, which may be supposed to be a *three-one*: a mere supposition, of course, as no such thing can, in reality exist. It makes but little difference, however, as to the number of persons in the God-head, whether there be *three* or *four*, since the worshippers remain *in statu quo*, "miserable sinners."

The *serious* questions, proposed to Rev. Messrs. South*gate and Parker*, have not been answered. As they are *cal, we omit* them here. Should they be answered. *fact will be* immediately communicated.

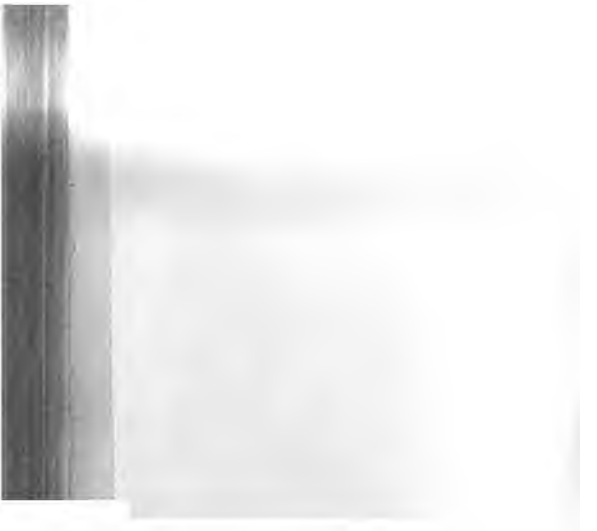
mains unchanged. [illegible]
rejoice in the contemplation of n
damnation, for mere error of opini
are they enemies and not friends.
regard Unitarian christians as wor
murderous Spaniards, as Burchard
let them treat us accordingly. B
protest, that no man of sane mind c
be tolerated, in denouncing whole
nations in such a manner.

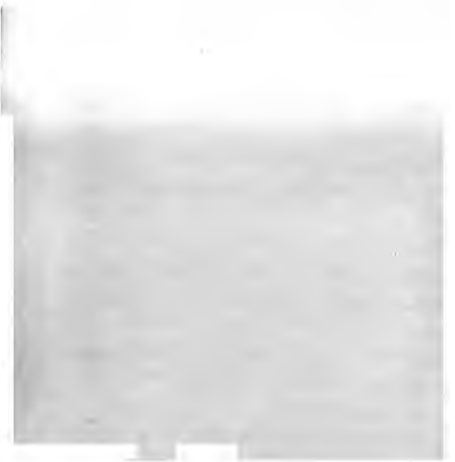
As Mr. B. knew I was a Unitar
versalist, I can but despise his m
wicked conduct, in taking advanta
indisposition and absence, to utter
would not dare have said, had I b
ent; because, he knew I would hav
stood him to his face," let the cons

CONCLUSION.

I HAVE a few words to add, to put the public upon their guard against the plots and impositions of J. Burchard and Co. A better service I could not render my friends, brethren and the cause of religion in general.

(1.) Let not an intelligent community be deceived by the rumors of Mr. B's success, in this place, as well as others. For, considering the duraion of the meeting, the efforts that were put forth, and the circumstances of the case, it was "a mountain in labor." There are, in this town and those adjoining, *ten thousand* souls. The weather and sleighing were excellent, during the whole 26 or 27 days, and people came from various directions, in the circumference of more than an hundred miles in diameter.—Whole families of children, from three or four years old and upwards, were put under Mr. and Mrs. Burchard's care, to manage or mangle them, as they pleased; and all who would be made to *say*, that they "gave their hearts to God," were reckoned as converts. Some of them, as facts declare, only said it, to get out of the *clutches of* the inquisitor. Well, instead *of thousands*, the braggadocio reported on





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